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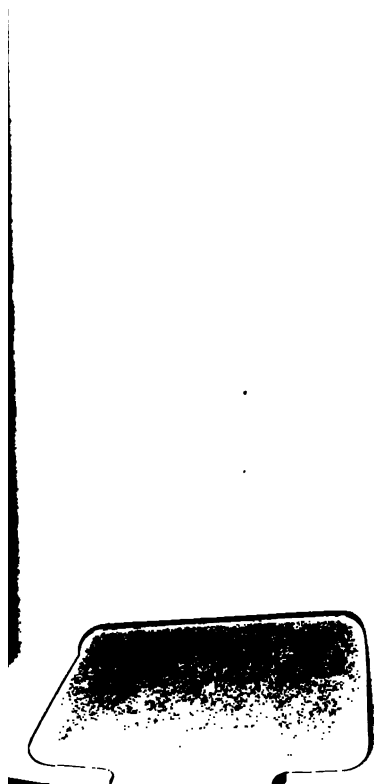
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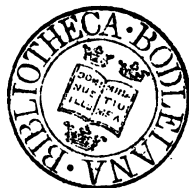




# EMBER HOURS.

BY THE

REV. W. E. HEYGATE, M.A.



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TO  
MY YOUNGER BRETHREN, PRIESTS AND DEACONS  
IN THE  
**Church of England,**  
THESE PAGES ARE AFFECTIONATELY  
SUBMITTED, AFTER MANY YEARS' EXPERIENCE, IN THE  
HOPE THAT THEY MAY BE MORE ABLE MINISTERS  
OF THE NEW TESTAMENT THAN  
THE AUTHOR.







## INTRODUCTORY REMARKS.

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**E**ACH age has its trials, and each age feels those trials acutely, and thinks that none was ever so afflicted as itself. How this fact is to be reconciled with another, that we look down on our forefathers, and consider ourselves their betters, is a question worthy of thought. Perhaps the true account of this seeming inconsistency is that we vary ; that, when we are grieved with present scandals, we look back as a relief to the distance behind us, in which only the sunlit peaks can be seen, and, not the chasms in the sides of the mountains, nor the morasses at their base, which a nearer view would disclose ; but, when we forget our afflictions we are proud of the clearness and distinctness of the objects around us, and consider them the wonders of the world because they are near to us, and because they are ours ; or perhaps it is this, that self-esteem rules alike in both cases, and we are aggrieved that we who are considered so much better than our fathers, yet meet with supposed greater difficulties and worse treatment than they did.

Certainly, except during the Rebellion, there was never less worldly encouragement to men to enter Holy Orders, nor to be diligent in discharging the duties consequent on them, since the reign of Elizabeth than at present. The secular prizes are daily diminishing, and those who hold with these pages will scarcely get one of them, unless the world in the Church and outside it make some strange mistake, as Henry II. did when he appointed his Chancellor Primate. A man who would walk in the old paths must make up his mind that, whithersoever they lead him, they will not lead him to honours and riches in this world, but will probably keep him at the foot of the mountain all the days of his life.

But this is not all. The Clergy who cling to the old faith of Christendom meet with discouragements in the discharge of their duty enough to damp any man's zeal, to break any man's spirit, to exhaust any man's patience, and to destroy any man's faith and hope—I say *man's*, for they who trust not in themselves, but in the Head of the Church, read, write, preach, pray, minister for Him, and in Him, and by Him, do still in spite of all their griefs and disappointments endure; are not damped; nor broken; nor lose faith; nay even retain hope, a faint hope of better things below, a bright and glowing hope of a crown above.

These are men tried, purified, confirmed, our patterns and guides. In these pages I venture not to speak to these from whom I would learn, but to those who with me should follow in their steps.

The question before me now is, can anything be said which may, by God's grace, help those to whom

God has given the heart to serve Him in the ministry of His Church amid such discouragements, anything which may help to concentrate, and so save their labours, to console them in time of trial, to sustain them in an even course of usefulness until their character is formed, and they have become examples to others, and amongst others, myself?

That which strikes me as our chief present deficiency is attempted to be expressed in the following chapters. It is difficult to present the whole idea in a few words, nor am I about to work it out with any regard to logical division, and within precise limits. The chief thought before me is that of completeness, thoroughness, concentration of powers, care, the *age quod agis* of the heathen, the *ἐν ταῦτοις ἰσθί*<sup>1</sup> of the Apostle. Too many of us read without unity of purpose, and work in like manner, and endeavour to do both without unity of character. Surely we are the most eccentric clergy the world ever saw. There is scarcely any subject or occupation which is not taken up by some clergyman, who continues to hold his preferment, whilst his thoughts and time are given to an extraneous occupation. One man writes for the Newspapers as a politician, another is wholly an entomologist, another a geologist, another a florist and the like. One man takes up Mesmerism and labours for it, another spiritualism, and the like. And which is worse, there is scarcely a religious principle, an article of the faith, on which some clergyman or other is not bringing out a new view, eccentric to say the least; probably very dangerous, if not heretical.

<sup>1</sup> 1 Tim. iv. 15.

Much of this wildness may be fairly attributed to want of professional education in the clergy, to their not having had their minds and energies directed in one channel at the outset of their career. It is to be hoped that the Theological Colleges will help us in this respect; but what are they among so many?

Another feature of the evil is timidity and inconstancy. A heterodox charge from a Bishop, a wrong decision in a court of law upsets the whole system of some men. They call out to each other like men in a fog, from one end of the land to another, by public letters and private crying, what shall we do? They do not know their position, what would be fatal to it, and what is not. A clever pamphlet is said to have settled a controversy with many individuals which ponderous folios and three centuries had not been able to exhaust between the Churches of which they are members. Any principles or habits therefore which would tend to give greater solidity and steadiness to the character would be so far a security to such persons and to the Church which employs them, and to this purpose some of the remarks which may seem discursive will be really directed.

And now having admitted, yes, and deeply felt again and again the difficulties, perplexities, discouragements, and anxieties of our times, I may hope to be heard when I state the other side of the subject,—and surely there is such a side. For oppressed as we are with a heathen population, calling itself Christian, and a mass of dissenters calling themselves Churchmen, and restraints checking the action of the Church, and festering fores

and pining sickness, by how much heavier and harder and more hopeless the labour, so much greater is the happiness of our little success, and so much brighter the crown. Hard won victories are the most glorious in the world. If we would have more ease and safety we must be content to obtain less honour. Rest and glory are not companions in this world, although they shall be so in the next.<sup>1</sup>

What is done now is more precious by far than it would have been in days to which we are apt to look back with envy. Fasts not enforced, not vain-glorious through wilfulness, for they are ordered; not unprofitable by unwillingness because compelled; penitents abasing themselves without any compulsion; labours which deprive us of promotion instead of procuring it; defence of the faith against the opposition, not only of those without, but too often of those within also; the formation of holy associations for education and works of mercy by voluntary efforts only, are the more valuable, the more difficulties they encounter, the less support they receive. They are so on several accounts: they show the presence of God's grace amongst us; the obstacles and discouragements attending them strengthen our purpose, whilst they purify our will; give us boldness with resignation; and firmness with submission, fix our hopes on the only Hope of Israel, and may make an Anselm of a man who without them might have been but a Wolfey. And yet, moreover, if this be not enough, there remains the recompense of the reward. What is it which the Apostle illustrates by the ex-

<sup>1</sup> Bishop Andrewes, *Serm. VIII. on the Resur.*

amples of the Saints from the days of Abel down to the close of the first dispensation, but the blessedness of faith, wrestling with difficulties, and overcoming them? The difficulties were as necessary as the faith. Without these Abraham were not Abraham, nor Moses Moses.

And as faith shines in trials, so does love: "a friend loveth at all times, and a brother is born for adversity."<sup>1</sup> And hence our love is more plainly shown to Him Whose love will be manifested in us more fully, the greater our endurance. If the chief way of showing love to CHRIST is to win souls to Him, the chiefest way of all must be to win them hardly, "Peter, He says, lovest thou Me?" And when he confessed this, He adds, "If thou lovest Me, shepherd My sheep." The Teacher asks His disciple if He is loved by him, not in order to learn, for how should He Who searcheth the hearts of all men need this? but that He might teach us how much He regards the care of these sheep. Since then that is clear, this also will be equally plain, that great and unspeakable will be the reward in store for him who labours about these things which CHRIST values highly.<sup>2</sup>

Our difficulties then are more inward than outward. We, and not others, are our trouble; for if we can but hold our course we must finish it with joy. Our ministry cannot be a failure unless we ourselves are the same. If, by God's grace, our times do not unmake us they will make us, make us faithful priests, warriors, watchmen, shepherds, such as we should not have been without them. Nor can anything better for

<sup>1</sup> Prov. xvii. 17.

<sup>2</sup> S. Chrys. De Sac. Lib. ii. cap. i.

us be imagined than hopelessness of preferment, which takes away worldly and second motives, and makes our purpose single and our affection pure.

“My brethren, count it all joy when ye fall into divers temptations ; knowing this that the trial of your faith worketh patience.” And, if any say that it was not of such circumstances as ours that the Apostle here speaks, he says truly,—but it is equally true that S. James does not select the terms sorrows, pains, afflictions, but “temptations.” It was as such that he regarded them, and spoke of them for those that should come after, even for us ; it is equally true that so early as the sixth chapter of the Acts of the Apostles the internal trials of the Church had already begun. On the murmuring of the widows S. Chrysostom remarks, “See how even at the beginning evils were not only outward.”<sup>1</sup> It is equally true that internal troubles made S. Paul write weeping, made him humble and exalt himself alternately, strain every spiritual nerve to reduce the Corinthians to subjection, and to persuade them to submit to the Apostolic office ; so that we marvel as we read, and wonder what manner of men these were, to whom S. Paul wrote, who could criticize and disparage the great Apostle of the Gentiles as much as our Newspapers now do their Bishops.

<sup>2</sup> It was within the Church that the Holy Sacrament of CHRIST’S Body and Blood was profaned at Corinth. It was within the Church, until after S. John wrote his third Epistle, that Diotrephes maligned the Apostle, and excommunicated him and his people. It was in the

<sup>1</sup> Cat. Ed. J. A. Cramer.



Churches of Pergamos and Thyatira that heresies were taught with impunity which brought down the divine censures upon the several Bishops. Therefore with regard to the temptations which now try us let us have joy, that the trial of our faith may work patience. We rejoice not indeed in the temptations themselves. The miseries of the Church are a fountain of tears to such as are worthy with the prophet, or with CHRIST on Mount Olivet to weep over Jerusalem. The early Church prayed for peace whilst bidden by S. James to bless persecutors. In the hoped-for effect of our troubles we are to find comfort, not in the troubles themselves, as we rejoice in chastening which seemeth not joyous, and yet is so eventually.

But, although it appears to me wise to expect little apparent success and much disappointment, and in all rather to be "resigned than blest," yet resignation is itself full of sweetness; and our temper though subdued should not be desponding, but that of men who have counted the cost, and cheerfully render it to the Heavenly Treasurer, looking to Him as Himself their return and reward.



# EMBER HOURS.

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## CHAPTER I.

### STUDY.

**T**HE saying of the seventeenth century, *Clerus Anglicanus stupor mundi*, to which the learning of our clergy in that age gave birth, is disused; and perhaps it is impossible for the clergy to study as they once did, now that such a legacy of labour has been left to them by past neglect, and when the present increase of the population alone exceeds their powers. If it be so, and yet study is needed by us clergy, then how precious were the hours of youth, never to return, school days, term, and vacation in which foundations were laid upon which after-building is safe and comparatively easy; or left unlaid most probably for ever. How precious also the hours which are now consumed, by society and its customs, by private tastes and fancies! How to be regretted, if by good use of them, any of us might have become,

or may still become, able ministers of the New Testament, rightly dividing the word of truth, who now remain incompetent.

It does not at all follow that we are not incompetent because we do not feel so. In these days religious knowledge runs in a very narrow channel. Our people know little of the faith, and expect little of us; but this so far from being an exculpation of ignorance in us, is in itself a grievous reproach and peril. Probably no Church is so little understood, so lightly valued, and so ill-defended by its educated members as our own. We do not often meet with persons able to conduct a mere Protestant argument, but hardly ever find those who can maintain our Catholic position, and justify themselves both against Romanism and Protestantism.

This ignorance is our reproach and peril, and in proportion as it is removed, more will be expected of us, and that justly.

If we were strong in our system, if our people were devout, and thoroughly loyal to their Church, an unlearned clergy, if earnest, attentive, watchful, and holy, would not be so great an evil, although considerable; but now none of these three conditions can be assumed.

But it will be thought unjust and presumptuous to imply that our clergy are ignorant. Certainly they are not ignorant of the general subjects of good education; not ignorant of classics, or mathematics, or history at large, or physical sciences; but the question is, whether *as a body* they are not chargeable with ignorance of their *own proper* subjects, theology, ecclesiastical history,

things pertaining to worship, and to guidance of conscience. Certainly the frequent mistakes in the conduct of divine service, what passes during controversial outcries, and the commonplaceness of sermons, appear to indicate an amount of knowledge answerable to the prevalent ignorance of the laity concerning religion, instead of vastly superior to it.

Now in these days it requires all we can do to keep our people together. The flock is attacked on all sides ; and if the shepherds be not shepherds, what is to become of the sheep ? And yet are we shepherds unless we can cope with the wolf ? Are we shepherds against errors unless we know both the error and its antidote, unless we can go before our people in doctrine as well as in practice, and be their guides in this howling wilderness ?

“ But when a contest is stirred concerning doctrines, and all fight from the same Scriptures, what power can the life exercise in this case ? What is the use of many labours, when after those toils any one from his great inexperience fall into heresy and be cut off from the body of the Church ? I know many who have suffered this. What profit to him from his endurance ? None : as neither from a sound faith when the polity is destroyed. On these accounts, he to whom it has fallen to teach others ought to be experienced above all men in such contests. For even if he himself stands safely, not injured at all by the adversaries, yet the multitude of the more simple which is put under him, when they see their chief worsted, and having nothing to reply to the adversaries, blame, not the weakness of

his defeat, but the unsoundness of his doctrine, and through the inexperience of the individual the people at large is borne down into the utmost destruction. . . . But how great destruction, and what a fire is collected for his wretched head for each of these lost ones, you need not to learn from me.”<sup>1</sup>

And what is this but the very language of our office? “Have always therefore printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of CHRIST, which He bought with His Death, and for whom He shed His Blood. The Church and Congregation whom you must serve, is His Spouse and His Body. And if it shall happen the same Church, or any Member thereof, to take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and the horrible punishment that will ensue.” And this negligence may be that of study, as well as of teaching, for thus we vowed to God at that awful hour when it was inquired—“Will you be diligent in Prayers, and in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?”

“I will endeavour myself so to do, the LORD being my helper.”

S. Paul the scholar of Gamaliel, and familiar with all the heathen poets, carried books with him on his travels and sent for them from Asia to Rome.<sup>2</sup> If learning like his, and abilities like his, and the Apostolate itself did not free him from study, what shall we say in

<sup>1</sup> S. Chrys. de Sacerd. iv. 9.

<sup>2</sup> 2 Tim. iv. 13.

excuse if we content ourselves with the results of early education, or natural gifts, or the promise of grace, given as God's gifts are given, to responsible persons, and in answer to efforts?

There is an argument, however, for study less frequently urged,—its moral effect, a consideration which our present trials appear to illustrate and enforce in a very remarkable manner.

Probably many persons have wondered during the last fifteen years at the contrast between the seventeenth century divines and ourselves in the matter of constancy to that Church of which, thank God, we are members. How is it that we have lost such men and so many as we have lost by secession, but that of the great men of that age, *not one* fell away?

The contrast suggested by our book-shelves is not only *μείζον ἢ κατὰ δάκρυα*, but is most singular as a moral fact. It is from one point of view as if the Diptychs of the Church, and a list of the lapsed during one of the great persecutions, were placed in parallel columns. Can anything be more strange, or more worthy of consideration by us? There are, of course, many solutions to the difficulty, and perhaps none of them, nor all of them together are adequate. It is probable that the Spanish armada had a strong anti-Roman effect through the reign of Elizabeth, and the Gunpowder Plot through that of James I. The Hampden and Gorham cases had not occurred, nor had high dignities ventured on, nor felt desirous to venture upon such depreciation of the Church as such, and of the Sacraments as we have unhappily witnessed. To this

it may be added that many of the ancient practices of the Church which have now disappeared still existed in the seventeenth century. The Holy Seasons were openly observed; marriage restrained to the proper times; fasting observed, or remitted by dispensation; the colleges were more monastic in their discipline and tone; and probably the manner of life of the higher clergy was more distinctive and ecclesiastical. The influence of the Crown too, was against Puritanism; and perhaps more than all, the steadiness of the English character remained unbroken: the excitement and fickleness of the nineteenth century had not set in, with all its new views, and abandonments of them, and its extreme impatience of reproach and want of success, impatience so great that it is scarcely possible now to have a good government at home, or a good general abroad, when we most want them.

But on the other hand, the seventeenth century divines never saw, as we have seen, the Church of England survive the secession of the non-jurors, and the apathy which soon succeeded it; never beheld her spread into America and the Colonies; revived and reviving in spite of discouragements almost unprecedented; and expressing her new life by Catholic fruits of every kind. Compare, for example, the one brotherhood of Nicholas Ferrar, or rather the one holy house of one holy man, with the sisterhoods which are spreading through England.<sup>1</sup>

<sup>1</sup> To these may be added the College for ecclesiastical music, the Society of S. Nicholas, and the rise and spread of theological colleges, which very much fulfil Thorndike's anxious desire.

At the risk of seeming to make a lengthy digression I would go more fully into this subject, hoping to establish the point for which it was first introduced. The divines of the seventeenth century may be fairly divided into three races, and this, for a proximate measure, by the reigns under which they grew up and were formed as divines.

By the Elizabethan men I mean then those who became what they were during the reign of Elizabeth. Andrewes and Field were both Chaplains to the Queen. The former was forty-seven years of age by the end of her reign, the latter forty-one; Hooker would have been forty-nine had he lived; and Laud was twenty-nine.

Now these men emerged from a state of things in which altar vestments decked couches, and chalices stood upon side-boards; in which the lands of the Church were bartered away sacrilegiously by timid or place-hunting clergy,<sup>1</sup> and in which the clergy at large were ignorant, and presented a wretched contrast to the able Missionaries which Rome poured into the country from the continental seminaries. The chancels were often boarded off from the nave; the Communion Table frequently stood in the body of the Church; and Grindal, Archbishop of Canterbury,

<sup>1</sup> In 1562 the Sees of Gloucester and Oxford were stripped of all their lands by the courtiers, particularly by the Earls of Leicester and Essex. Collier's Hist. B. vi. 480. Sir W. Raleigh robbed Salisbury of Sherborne Castle and Manor. B. vii. 657. Ely was kept vacant twenty years, in order that its revenues might be seized. Ib. 669. Bishop Andrewes refused two sees because they were to be "pared of somethinge" whilst void.—Funeral Sermon.



had for years been suspended by the Queen for exercising his office according to his conscience.

The Jacobean divines had probably the moral support of feeling that theirs was the upward movement of the time, and that power was gradually coming into their hands. The canons of 1603 were an expression of ecclesiastical life. Bishop Andrewes was living, praying and preaching, a host in himself. These, besides the points before mentioned, must have cheered Montague, who was twenty-four when James ascended the English throne, Jackson who was twenty-three, Wren seventeen, Sanderfon fifteen; but on the other hand, the ultra-Protestantism and Calvinism of Morton, and the interference not only of the Crown, but of the courtiers in spiritual matters was grievous, and the whole administration of Abbott calamitous;<sup>1</sup> and, moreover, if the Catholic party were rising, the Puritan party was spreading, and the mysterious and awful conclave of Andrewes, Neal, and Laud, reported by Wren, shows with what gloomy forebodings the first of these illustrious men went down to his grave.<sup>2</sup>

Herbert and Bramhall born 1593, Cofin 1594, Morley 1597, come between these divines and those whom we proceed to consider.

In the next reign a new race of divines sprang up under the teaching and nurture of those before mentioned, and went through the trials of Charles's reign

<sup>1</sup> See "The sum and substance of the Conferences lately had at York House concerning Mr. Montague's books."—Bp. Cofin's Works, Vol. II. Anglo-Cath. Lib.

<sup>2</sup> See Appendix A.

and the Commonwealth, surviving until perhaps a greater trial than any befel them : the moral and religious decadence of the Restoration. When Charles I. came to the throne, Heylin was twenty-five, Hammond twenty, Sparrow fourteen, Pearson thirteen, Gunning, Taylor, Frank, Sherlock twelve. These men saw the high places of the Church filled illustriously, learning abound, sanctuaries cleansed and beautified, ritual cared for, altars set up, Simeonite trusts and obstinate offenders in doctrine and discipline put down, the Church ascendant. So much the greater the depth of the fall, so much sharper the temptations ensuing. God's judgments seemed to be upon the Church of England. It appeared to be written on her walls, "The Creature of the Crown shall perish with the Crown." The Bishop of Chalcedon's correspondence with Bramhall is only a specimen of the contempt poured upon the unhappy exiles. Laud's death and the dispersion of the Episcopate appeared to the enemies of the Church of England as a decision from Heaven against her, like the falling of the tower of Siloam, and the slaughter of the Galileans by Pilate; and which was worse, she was so bound to the throne that at one time during the Commonwealth it seemed impossible to keep up the succession, and Hammond penned his *Parænesis* first in tears, then in ink.<sup>1</sup>

But it may be said the Restoration saved these men from desponding. This, however, is no account of their not seceding before the Restoration; nor does the Restoration itself seem to have been very reassuring

<sup>1</sup> Editor's Pref. xviii. ; *Minor Theol. Works. Anglo-Cath. Lib.*

to doubtful minds. For it was a confirmation, instead of a refutation, of the charge that the Church of England was a human institution; and although the revision of the Prayer Book was an upward step certainly, yet it was not satisfactory. There were men who had watched the course of events, traced their tears to the source, and who hoped that then at least and at last, when Puritanism had shown what it was, and the importance of strengthening the Church of England by removing her defects had been proved, the remedies would be applied. Such was Herbert Thorndike, a divine whose doctrine is too strong for our times. In 1660 appeared his "*Due way of composing the differences on foot, preserving the Church,*" in which he pleaded for an ecclesiastical education of the clergy, for colleges of presbyters in each shire town, for resisting the second sermon system on Sunday, for more frequent services on that day, and for restoring the discipline of penance,—and we know to our cost how vainly he pleaded.

What words can be more full of chastened sadness than the epitaph dictated by himself? "*Hic jacet corpus Herberti Thorndike, prebendarii hujus ecclesiæ, qui vivus veram reformandi ecclesiæ rationem ac modum prosequabatur. Tu lector, requiem ei et beatam in Christo resurrectionem precare.*" This prosequabatur most mournfully expresses an imperfect uncompleted work, standing as it does without any mention of success. Yet he was firm as a rock to the English Church, as his will testifies, "*My will is that if my nieces or either of them shall return to*

New England after my decease, or shall marry with any that goes to Mass, or any of the new licensed conventicles; then whatsoever is given them by this my will, exceeding the four hundred pounds which I have absolutely given them by deed, shall be void and not due; so that when either or both of them shall be married here to such as sincerely cleave to the Church of England, then the payment to be made."<sup>1</sup>

Again in 1662 in his "Just Weights and Measures," Chapter XXIV., he wrote for a reformation of our corruptions, and again wrote in vain. Could anything be more disappointing?<sup>2</sup>

Then before the eyes of these men who had so laboured, so suffered, the state of the country declared daily more and more, not only that religion would not recover itself, but was on the wane. The "Causes of the Decay of Christian Piety," by the author of the "Whole Duty of Man," was published in 1675. Speaking of the Days of the Directory, it says, "He that

<sup>1</sup> Chalmers' Biog. Dic.

<sup>2</sup> Thorndike's desire to have Colleges of Priests in large towns seems likely to be accomplished, although for parochial rather than deliberative ends. It is not only that the Committee of Convocation reported in favour of them in 1854, but that there is a growing desire to add to our number of services, and therefore to that of those who perform them, instead of building new Churches. The good sense of this measure is evident not only from the paucity of attendants at existing places of worship, but from pecuniary exigences. A large Church served by six priests would not cost half the sum now expended on site and buildings for four inferior Churches, and a great saving would be effected by the Clergy living together, and one superior receiving a fair increase of salary instead of four incumbents, as now, an utter incompetency.

shall remember how our private oratories were then thronged and crowded, and shall now compare it with our empty Churches, will be tempted to think our devotion was of that sort which is excited by interdiction," p. 199. "We like those in Malachy, chap. i. 13, 'Snuff at His Service, and say, What a weariness is it!' a weariness indeed it appears in the literal sense with many, who sleep at it as men over-laboured, and scarce take so sound repose in their own houses as in God's; indeed such is the variety of rude behaviour that is there used, that should an *unbeliever* come into our assemblies he must surely (as S. Paul supposes in another case, 1 Cor. xiv. 23) say we are mad; to see some gazing, some whispering, some laughing, others sleeping, and perhaps the far fewer number praying," p. 217.

And yet all these men stood firm; not one eminent clergyman forsook his post, lost heart, or was beguiled; but in sad patience they handed on their orders and their doctrine to yet another generation, to Bull and to Wilton, and to the most conscientious and learned non-jurors, who surely of all men were tempted towards Rome, and yet did not yield. There they stand now upon our shelves, an unbroken, undefeated race of warriors, not one deserter among them, nor fugitive, nor faller back into the latitude and indifference of disappointment. They seem to regard us sadly and sternly as ancestral pictures look down upon an unworthy posterity.

These facts would be answer enough to the assertion that Anglican principles lead to Rome, that they cannot be held with security, if that were my object. It is

not. We are considering the effects of study; and it appears that at any rate one account of the steadfastness of these men is their deep learning and their studious character.

In advancing this opinion I shall of course be met with the reply that those whom we have lost were amongst our most studious and learned divines, so much so that some would have us give up reading and thinking if we would be safe. Our lost friends may indeed deserve from *us* the praise of superior learning and study, superior to *our own*; but this is quite another thing from putting them upon a par with the divines of the seventeenth century. The ponderous learning of these men, and their original reading is wonderful. This last fact has greatly impressed an honoured writer lately deceased. He remarks upon the original reading of these authors and divines, and begs us to imitate them.<sup>1</sup>

Now, independently of the advantage of possessing facts self-tested, self-asserted, and the breadth of view and information obtained from such reading, which is proof against pamphlet, and review;—independent of this, is the habit of mind produced by the study which gathered this learning. That habit was surely one which would be the very antidote of our nineteenth-century impatience and haste. It is a habit of suspicious accuracy, weighing, considering, and which is more important than all, of patience, and endurance, and humility.

However invidious then and untenable such an assertion may appear at first sight, I still submit that

<sup>1</sup> Professor Blunt's Duties of a Parish Priest, Lec. III.

study is a safeguard in these days, a moral anchor, as well as an intellectual helm. And, moreover, as work is an admitted safeguard, so may study be regarded merely as work. He who has before him a field of intellectual work for which he has only too little time, does not feel at sea about his vocation, nor aimless and useless in life. He whose books are his friends can console himself in the past, when the present is agitated; and can commune with like-minded men, and lose the feeling of solitude when few walk in the old paths, and when he is far from those with whom he once studied, and conversed, and took counsel.

But when we have made up our minds to be students so far as our duties will allow us, we have need of a wise choice both of the subject and manner of our reading: for desultory reading will produce desultory character, and erratic piecemeal information unless systematized, as no one would systematize who contented himself with it, will never supply that breadth and solidity both of knowledge and character which we so much require. First, far first, come the Holy Scripture, and the studies which lead to the knowledge of the same. But the Scriptures like God's other means of grace yield waters which retain or lose their clearness according to the condition and nature of the conduits through which we seek to derive from them. If Scripture undevoutly approached cannot produce devotion, so neither can it teach truth to those who mar it with human error in its transit from the page to the mind. In simple translation the doctrinal error of the reader continually produces the most palpable viola-

tion of grammar; and mere classical scholarship will never obtain the literal sense of the Scripture, and still less its mind. No construction on the one hand is too forced for a controversialist; and, on the other, to grapple with the Greek Testament in the pride of a classic scholar, determined on finding the same sense of prepositions, and moral terms as belongs to Attic Greek is to court a fall proportioned in depth to the subject.

It is now allowed that the Greek of the Septuagint is our guide to understand the Greek of the New Testament. Unhappily however it is not universally admitted that the surest doctrinal guide to the later Church is the earlier, that a general primitive interpretation carries immense moral weight with it; and that although the ancient understanding of any particular passage is not compulsory upon us, but only demands great respect, yet that we are absolutely bound not to substitute any other interpretation which shall contradict the doctrine of primitive times. Nay more, the certainty of a Catholic doctrine makes that explanation of the passage most probable which connects the text with the truth. For example, the ancient interpretation of S. John iii. 3, ought reasonably to carry us with it; but to give an interpretation contradictory to the doctrine upon which the early Church proceeded in explaining this passage, is the height of presumption and culpable error; and is as contrary to the spirit of the English Church, as of any in Christendom.

For not only does our whole Reformation profess and endeavour to conform us to the Primitive Church,



and our formularies refer to it as a guide,<sup>1</sup> but in the very convocation in which the Articles were imposed upon the clergy, it was also prescribed to them,—“Let preachers above all things be careful that they never teach ought in a sermon, to be religiously held and believed by the people, except that which is agreeable to the doctrine of the Old and New Testament; and which the Catholic fathers and ancient Bishops have collected from that very doctrine.”

The *Catena Aurea*, the Greek *Catena*, and the indices of such copies of the Fathers as we possess, are the best expositions of the Scripture, taken in conjunction with the Scriptures themselves, which help so much to interpret each other, that in the case of the Gospels a harmony or four copies laid open side by side is often a perfect interpreter, and always an invaluable aid. Those new editions of the Greek Testament which abound more and more, are to be received with great caution, and if in their doctrinal notes they ignore the primitive doctrine, and the ancient sense of the passages treated, should be wholly rejected. It is but another form of the modern Roman doctrine of development to suppose that criticism can have the effect of changing the doctrine which was from the beginning. Texts, indeed, may be cleared of their difficulties, but if any meaning purporting to be drawn forth be contrary to the Catholic doctrine, then a moral error is substituted for one which was only grammatical, even if it were this: and in less than ten years a more sober and reverent com-

<sup>1</sup> Art. XXIV. and Preface to Ordin. Service; Exhort. Comm. Serv.

mentator will cancel both the critical and doctrinal error of the modern expositor.

Criticism may throw an entirely new light on a passage of Homer, and it would be no disparagement to our forefathers in literature that it should do so: but if it sought to establish that which other evidence rendered wholly impossible, as for example that Hector was a Christian, it would not be listened to. And this is that rock on which we should rest: it is a moral impossibility that the early Church which was in inter-communion each part with the whole, which received the whole truth orally 'before it had it in writing, which exercised such a godly jealousy over the truth as is witnessed in every page of its records,—it is a moral impossibility that this Church could be an untrustworthy witness to the Apostolic deposit of truth, any more than according to her very charter and nature she could err universally in matters of faith. If this be so, any criticism which assails the ancient interpretation of a particular passage is shaken and called in question most seriously; but if it proceeds to impair the doctrine which that interpretation shows to have been the doctrine received, it should be forthwith rejected by the sons of the Church. The premise must be wrong which leads to such a conclusion.

The excellent writer before mentioned, and whose Lectures ii., iii., iv., vi., vii. are very worthy of study, insists much on original reading, and points out that it is a distinguishing mark of the divines of the seventeenth century. They read for themselves, mastered their facts, felt them, as it were, in their own

hands, grasped them, held them fast, and were sure. They were scholars of the Church rather than of particular persons, and were not misled by affecters of learning, patristic or modern.

Now with the exception of certain text-books which should be mastered by beginners, I would humbly set my seal to this counsel. The fifth Book of Hooker, Pearson's Exposition of the Creed, Bishop Bull's Defence of the Nicene Creed, Bishop Andrewes' Sermons from the Nativity to Whit Sunday inclusive, seem to me to precede private reading of original sources, somewhat as the Creeds precede private examination of Scripture. We read in order to know how to read, and there is an amount of truth which we require for use before we have collected much for ourselves. Young bees live on honey which is laid up by others. After this course, or with it, we should read the primitive Fathers, and the ecclesiastical historians. And for the history of our own Church in particular, the publication of chronicles, letters, and other documents makes the path of the student more and more easy, delightful, and safe every year. The same is the case with liturgical subjects. The originals are now within reach.

But we require more than masses of evidences to fit us for our work. We are preachers as well as teachers, and Tertullian and Irenæus will not help us to preach, nor even the fervent epistles of the Martyr of Antioch. For this, and to learn the deep inner meanings of Scripture, most worthy of God, most suited to purify, soften, and raise us, we must go to the sermons of S. Chrysostom, S. Augustine, S. Bernard, and such chief

fingers in Israel. . He who makes these his meditation will find himself morally deepened and widened : he will have found a key to open the Temple doors, and streams of heavenly music will pour forth to the practised ear of his soul, which will make his sermons as different from the bald, irreverent, human thoughts which are now spun out so wearily week after week, as a Cathedral is from a meeting-house.

These remarks are suggestions to my younger brethren only, and therefore will not be understood as limits of reading, but only guide-posts at the outset of the journey. They indicate the first course, not the third. No person who has thus begun will be contented, unless he is absolutely obliged, to know nothing of the doctrinal treatises of S. Augustine, especially the *De Trinitate* ; and his *Confessions* will have been long used as a devotional manual, and his epistles as historical data.

For text-books, such as Pearson, and Newman's work on Arianism, nothing is so serviceable as an analysis made by the reader as he proceeds, by which on concluding he can examine himself, and which afterwards serves for an index. But for reading at large I would strongly recommend from experience the extensive use of note-books.<sup>1</sup> In these can be entered under their several heads, references to passages in books of ready access, and extracts from those which are not. By such means it is supposed that Bramhall was enabled to write his learned answers to M. De la Milletiere, when he was

<sup>1</sup> There is nothing better than the long narrow mercantile ledgers, which any man can page for himself, and then commence an index at the end, which will grow year by year.

in exile. He carried his note-books with him probably when he fled from Ireland; and in these times no man can say where he may be placed in after life, whether he may not have to part with his few books, and be too far from libraries to receive any aid from them. And yet on the wildest moorland he may require for himself or for others literary facts by which his or their faith may be strengthened, his or their conduct guided. And with regard to common books, most persons will find that memory soon fails amid the multitude of distractions, and that days are wearily spent in vainly endeavouring to verify some fact, or recover some authority, which if noted down when first observed, would have been available without the slightest delay.

And indeed if we are to go on with this ceaseless manufacture of sermons, whether oral or written, such aids become more and more necessary. There are indeed men on whose memories facts are like blood spots in Macbeth, and whose imagination and invention are *ἀένναοι κρήναι*, ever full, and ever fresh; but this is not the case with all, and if we are to be always bringing forth things new and old there must be no holes in the floor of our treasury. The present system of preaching requires of ordinary men constant study, and the means of retaining the thoughts which are collected or generated as they read. The only question is, whether even then it does not require more than human nature can yield.<sup>1</sup>

But there is another motive for study scarcely less weighty than those stated already. It is not only that

<sup>1</sup> See Appendix B.

many of our ministrations are exhaustive of the matter within us, that by talking, teaching, preaching, we let out our waters of knowledge, but that those ministrations are morally exhausting as well. The process is wearying, morally as well as physically. Too many have touched our garments, because we are men; we must go touch His garment, Who is all Truth, to replenish our poverty. This is done by many acts of devotion, and amongst them by study, by "reading of the Holy Scripture, and such studies as help to the knowledge of the same." Our pitcher is empty: we must go to the Fountain.

"Cur non illa tempora, quibus ab Ecclesiâ vacas, lectioni impendas? Cur non Christum revisas, Christum alloquaris, Christum audias? Illum alloquimur, cum oramus, Illum audimus cum divina legimus oracula?"<sup>1</sup>

And besides, there is our contact with the world and our own inherent decadence, our constant spiritual collapse.

"Studiose quotidie sacri eloquii præcepta meditatur: ut in eo vim sollicitudinis, et erga cœlestem vitam providæ circumspectionis, quam humanæ conversationis usus indefinenter destruit divinæ admonitionis verba restaurent: et qui ad vetustatem vitæ per societatem secularium ducitur, ad amorem semper spiritualis patriæ compunctionis aspiratione renovetur."<sup>2</sup>

But let us take two rules with us into our studies.

"Si vis profectum haurire, lege humiliter, simpliciter et fideliter: nec unquam velis habere nomen scientiæ:"<sup>3</sup>

<sup>1</sup> S. Amb. De off. Lib. i. cap. xx. Ed. Par.

<sup>2</sup> S. Greg. de cura past. Pt. II. cap. xi.

<sup>3</sup> Imit. Christi. lib. i. cap. v.

and let us "quit Jesus for Jesus," with the saint who made this his rule; be ready to be interrupted in our studies, not by idleness, pleasure, and unnecessary visiting, for ours is to be a "*daily* reading and weighing of the Scriptures," but for the least needs of our people: let us lay down our book and go out with an open countenance and cheerful smile to receive the complaint of a querulous widow, or the simple request of a child.

The following passages from the Monday Meditations of the great Bishop Wilson may be used before study, and the last two are especially important in these days of novelty and of pride.

Direct and bless all my labours. Give me a discerning spirit, a sound judgment, and an honest and religious heart, that in all my studies my first aim may be to set forth Thy glory by setting forth the salvation of men. Amen.

Grant, O LORD, that I may read Thy Word with the same spirit with which it was written. Amen.

Grant me, O LORD, a persevering love of Thy Word, and so much light as is necessary for myself and those that hear me. Amen.

Give me grace to read Thy Holy Word with reverence and respect becoming the gracious manifestation of Thy will to men; submitting my understanding and will to Thine. Amen.

Grant, O LORD, that in reading Thy Holy Word, I may never prefer my private sentiments before those of the Church, in the purely ancient times of Christianity. Amen.



## CHAPTER II.

### DETAIL WITH PERSONS.

**T**HE Good Shepherd says, "I know My sheep," and of Himself declares, "He calleth His own sheep *by Name*." S. Paul followed the example of the Chief Shepherd at Ephesus, when he "taught from house to house," and "ceased not to warn *every one* night and day with tears."<sup>1</sup> And therefore the Church exhorted us, before she commissioned us, "to seek for CHRIST's sheep that are dispersed abroad," and never to cease our labour, care, and diligence, until we have done all that lieth in us, according to our bounden duty, to bring *all* such as are or shall be committed to our charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in CHRIST, that there be no place left among us; either for error in religion, or for viciousness in life. Now almost everything human is against our endeavouring to discharge this duty, or our succeeding if we make the attempt.

<sup>1</sup> Acts xx. 20, 31.



There is the exceeding labour, the demands upon our time hardly compatible with the family bonds into which our Church permits us to enter ; quite incompatible with much social visiting, and the easy gentleman-like view of our calling which still prevails ; incompatible also in many cases with the physical powers of the Clergy, who in the large cities are often hopeless and helpless units. And besides all this, the personal treatment of our people is contrary to what they have been accustomed to expect, and to their opinions. Brought up without deference to spiritual authority, and as independent Englishmen, they not only think private intercourse with the Clergy needless, but resent any attempt to establish it. The popular religion lies, because it falls through, lies between a man and his God.

Our parishioner knows his duty, he says, and does not require our assistance. Every man his own priest, or even his own Church, is the common idea ; and this is the meaning of Dissent, its principle, if the negation of principle should be called principle. If then we throw men upon themselves we must not be surprised at their acting consistently, carrying out our tacit permission, and forsaking the guidance of the Church. But so determined is this error in the land, and so great and seemingly hopeless the task of overcoming it, that many are blinded to this result, and everything except misgivings of conscience, and the recurrence of the thought that our system is false to the Chief Shepherd and His flock, everything tempts us to treat the people *en masse* even as they desire. They wish it, in the pride of their own strength, and we wish it through timidity

and infirmity. Hence the generalizing treatment which prevails. Hence sermons to weariness, tracts to contempt. Hence Bible-classes, Confirmation-classes, comfortable ministrations to the dying whilst their bed is surrounded with friends. All receive one medicine, as if all were sick of one disease. Sinners are comforted, penitents frightened. Nothing is known of the private habits of the parishioner; how often he prays; whether he prays at all; whether he reads his Bible, or whether he does not; whether he communicates in guilt, and eats and drinks his own damnation, or whether he partakes unto life eternal; whether he holds the Catholic faith, or is a heretic; whether he indulges in private sins destructive to the soul, not knowing their enormity; whether he retains the sinful gain, or restores; whether he is at enmity, or in charity; whether he wars wisely with his sins, or through want of counsel fails, or does not war at all. I believe that most of this evil arises from our entire disuse of Confession, our neglect of that free and moderate use of this spiritual medicine which harmonizes with the general spirit and teaching of our Church;<sup>1</sup> and therefore it is not to be laid to our charge, if we do what we can to remedy the evil. But whatever view other persons may take of the cause of the disease and the cure for it,

<sup>1</sup> I should be glad, however, to see Confession made the rule, instead of the exception, before Confirmation or first Communion, and before Ordination. Many a foul stream might be cleared at these sources of life, which now flows on thick and defiled, and shows its corruptions at times in actions, and always in the absence of the brightness of purity.

surely none will be found to question the magnitude of the malady, nor to assert that our present spiritual relation to our people is adequate, at all meets their needs, or fulfils the obligations which the example of the Good Shepherd has laid on us.

But, with God's grace, let us do what we can.

1. At school and in our parochial visits and rambles we can generally ascertain the character and habits of children, unless we have a city population, in which case such care as is now recommended is wholly impossible, except in a few single cases.

Knowing the faults of children we can watch over them, and let them see that we do so. We can speak to them special words, and endeavour to help them in their difficulties, and to break down, or keep down, any barrier between them and us. When any great fault is committed a ready excuse is offered for very close intercourse.

Certainly great care will be needed not to try a child's truthfulness; not to put tempting questions; and to avoid marring the simplicity and unconsciousness of the child's character. It would be better to underdo our work here than to overdo it. A child's religion should have nothing subjective in it. The care of a child's conscience is properly the office of parents, and when they fail, of its teachers. That care should be vigilant, but scarcely perceived. But still there are matters which must come before us; and when we have once been brought into personal intercourse with a child's inner nature, we should win its confidence, if we can, and retain it.

2. After school, classes, night-schools, loans of books, and associations of various kinds, assist to keep up the connection between shepherd and lamb; but more is required. We should see boys and girls privately from time to time, although but for a few minutes; we should ascertain whether they keep up their prayers, and resist their temptations, and as much more as they are willing to confide to us without being pressed.

3. Then in these days comes Confirmation: and surely we must admit that the preparation for such an act should be principally moral. Certainly we must instruct in the faith those who never knew it, and remind those who, perhaps, have forgotten, and carry them on beyond their former position, if possible: but this is not all which is needed.

Of what possible service can it be to seek the grace of the indwelling Spirit so long as any uncleanness defiles the temple of the body which is profanely offered to the Heavenly Visitor? What place can the sevenfold gift have in a soul which is full of vanity, folly, pride, rebellion, sloth, and the like? Surely we ought to know whether they who seek the spiritual arms are really combatants, or are putting on heavenly armour for a worldly pomp, a mere procession along the broad road. We ought to know whether our candidates pray, and what, and in what manner; whether in bed, or on their knees; whether once a day, or twice; whether their prayers are a reality, and are made to express their desire for help against this sin, and for pardon of that; whether they are doing their

plain duty at home; whether they are spending the season of preparation aright; whether they avoid temptation, or allow the laughter of fools to obliterate all our labours as fast as we speak. And in regard to gross sins, an invitation should be given to confess them, if such exist. It should not be our fault that our candidates approach the Minister of the Spirit<sup>1</sup> with unexplored guilt on their souls, or with a load of sin, known indeed and repented, but lying like a weight upon the germ of a better life and suppressing it for want of the "benefit of Absolution."

4. Then before the first Communion, if unhappily any dreary space should intervene between it and Confirmation, the same reasons require a similar course of treatment. Surrounded as they are by temptations, and low as is the world's standard about the morals of men, we have practically no right to suppose that our youths have kept themselves pure. Doubtless some have, but let us ask ourselves whether we really believe these blessed ones to be the majority: but if we do not believe this, are we discharging our duty unless we probe their conscience, and labour to induce them to do the same; unless we declare that sins of impurity, say what the world will, are exclusive from Heaven, defiling, degrading, deadly to the spiritual nature of man; and that if they exist, they require a special repentance, and have a special remedy appointed to meet them?

5. After this point I do not feel at liberty to go any further. We of England have I think no right, even

<sup>1</sup> 2 Cor. iii. 6.

were it advisable, to urge our people to confess, except at such times, and in the case of great sins. We shall still preach repentance, and counsel confession for grievous sins, especially in our Lent and Advent teaching; but I do not think we are justified in urging it beyond this point. But this surely is clear, that those who have once opened their hearts to us, whether before Confirmation, or Communion, or at some solemn season of affliction, personal or ecclesiastical, are thenceforth our special cure, ours in a manner which they were not before, and never should cease to be. And although we are not warranted, as it seems to me, to press the continuance of the discipline of repentance, if the sin which first called for it is by God's grace extinct, yet we are called upon to inquire whether such is the case; we are called upon to see that the wound has not grown callous instead of being healed, to make loving and cautious and tender inquiry from time to time, whether the old sin is utterly dead, or whether sloth or pride has succeeded to conflict; whether devotions and self-denial abide; whether "a soft and melting heart" is the heart of our penitents.

6. There are however numbers of our people who do not come under these heads. There are persons who have grown up in ignorance and carelessness, and openly godless evil livers; and these also require individual treatment, although the task of applying it is a hard one.

(a.) Anything more disheartening than the dull, heavy, tough, insensate ignorance of some of our people who have been neglected, or have brutalized themselves, and

lost the fruits of early care, can scarcely be imagined ; nor would be easily credited by those who have not encountered it. When opportunity offers, this evil should be remedied, and we should create that opportunity, and seize it when offered. We may at one time tender help, and be refused. We may renew our offer on another occasion, and be accepted. In both cases we must be ready to make good that offer ; and O how hard is the task ! how discouraging ! Yet the work must be done : and if done, so much greater the reward, the greater the difficulty.

Let us not be too high for our work, too high intellectually. For not only are we appointed for this very purpose to instruct the ignorant, but it is the very triumph of our powers to make truth simple and acceptable to almost invincible ignorance. The preaching of the greatest doctors of the Church is said to have been especially acceptable to the poor. They who are masters of their subject are free, unembarrassed, can look round and fearlessly avail themselves of every instrument, and every avenue. I once had the privilege of hearing that most eminent scholar and divine the late Dr. Mill explain the guilt of schism to a poor woman, his parishioner, as we walked along the road, with the simplicity and force—not as the world would say, of a plain practical man—but of a profound theologian.

The following example has been set us by one distinguished in birth and accomplishment, as well as for sanctity.

“ Among the poor who came every day to receive

alms at his door, was a deaf and dumb man. He led a harmless life, and as he had the full use of his other faculties, he was sometimes employed in the menial services of the house. As it was well known that the holy prelate loved the poor, and that it would give him pleasure to see the deaf and dumb man express himself, and communicate with others by signs, he was sometimes sent to him during meals. Francis, touched by his misfortune, ordered that he should become one of his servants, and that great care should be taken of him. It was represented to him that an additional servant was not required, and also that the poor man would be useless to him. 'How, useless?' replied the prelate; 'is the exercise of charity worth nothing? Those whom God has most afflicted have the greatest claim on our pity. If we were in the place of the deaf and dumb man, should we wish to be treated with such selfish calculation?' He was then received amongst the other servants of the holy prelate, who kept him till his death. But Francis did still more for him; for he undertook to instruct him by signs in the mysteries of the faith, and succeeded after incredible toil. He also taught him to confess by signs, and became his confessor. He afterwards admitted him to the Communion, which he always approached with the deepest reverence and devotion. He did not survive the holy prelate: but died of grief at the loss of so good a master."<sup>1</sup>

Our own Hammond would say, "O, what a glorious thing, how rich a prize for the expense of a man's

<sup>1</sup> Life of S. Francis de Sales, by M. de Marfollier. Book V.



whole life were it to be the instrument of saving any one's soul!" And in accordance with his words he gave his precious time at Oxford to rescue an idle young man from bad habits; and allowed himself to be interrupted in his studies by any poor person.<sup>1</sup>

But for patience with ignorance, what other example shall we take than that of our Blessed LORD Himself, Who being Wisdom, endured not only the contradiction of sinners, but the dulness and prejudice, and worldly mind of His friends. What inaptitude and slowness in our scholars can ever equal that which would persist in desiring a kingdom on earth, could even declare that not to be true which CHRIST had asserted,<sup>2</sup> which interpreted the LORD's words literally, and thought that He desired swords for defence? Or to come nearer home. Can anything exceed our own dulness and backwardness to discern heavenly truths, the slowness with which we learned the blessedness of suffering, and reproach, and disappointment—if, indeed, we have learned them; our dim, misty view of doctrines, which to saints are as clear and bright as the stars in a frosty midnight? No slowness and backwardness in our people to receive our instruction can possibly equal our own to that of our Heavenly Teacher Who labours year after year to guide us into that truth, which at present we cannot discern.

It is worth while then to go through the Creed step by step, again and again with every ignorant man who will take the trouble to hear us; to teach him the

<sup>1</sup> Fell's Life, lxxxvi., lxxxviii. Anglo-Cath. Lib.

<sup>2</sup> S. Matt. xvi. 22.

LORD'S Prayer clause by clause ; and to go through the rule of obedience in like manner. For this purpose ejaculatory prayers suited to the subject of instruction are very useful, especially when we are correcting or strengthening the faith of the sick. Prayer brings in the affections, which are more alive in such persons than reason, and which in all men have more to do with embracing the faith than the intellect has. Moreover, it makes each Article practical to the learner, shows him how to use what we put into his hands, and proves its value at once. The Acts of Faith in Bishop Andrewes' Devotions are available for this purpose, although the single line appropriated in them to each point would not be sufficient if we were going through the Creed slowly, and not taking more than one or two points at an interview.

(b.) Even our careless and godless ones must be treated separately. They are separately responsible to God for themselves, and we also for them. We must deliver our message to them singly at such time and place as seems best for a hearing, and having done so, must wait for them separately instead of dismissing them from our thoughts into the mass of the reprobate. The Good Shepherd went after His own erring sheep. Ananias was not allowed to stand aloof from Saul as a persecutor.

It is indeed certain that we must not be always rebuking. This would but harden : but we must be always ready to speak. *Liberavi animam meam* is a thought for times of depression, and in the hour of death, but not whilst the day of salvation lasts, for

evening, not for morning, nor noon. The noble words of S. Augustine should express our desire. "Si non me audieritis, et tamen ego non tacuero, animam meam liberabo. SED NOLO SALVUS ESSE SINE VOBIS."<sup>1</sup>

We must guard then against becoming indifferent to those of whom we feel almost hopeless, and when we pass them in the street or the road, with a severe look, and in some cases without any greeting at all, let us not do so without softening our hearts at the same moment, and doing our wandering sheep what good we are able, by offering an ejaculatory prayer for their conversion to Him Who willeth no one to perish.

6. There are some other openings for individual treatment yet to be noticed before we come to the visitation of the sick. We can inquire into the habits of families from parents, ascertain whether their children's prayers are attended to, whether they have proper books of devotion, and whether they use them: especially whether they duly prepare themselves before they communicate, and afterwards endeavour to practise some particular resolution, have a definite purpose when they approach, and sustain a definite effort after they have received the grace which they sought; whether they occupy themselves in prayer whilst others are communicating, instead of looking about, as is too often the custom; and whether they kneel as they ought to do during the whole of that period, unless prevented by weakness. I know by experience that we may explain and enforce the use of Advent and Lent, and give books to aid the improvement of these most important seasons,

<sup>1</sup> Serm. xvii. in Pf. 49. § 2.

and all in vain if our care stops at this point. We must go further, and explain the use of the book, that it is not to be read through like a sermon and shelved, but daily used in such parts and manner as is set forth in its pages: and all this must be repeated year after year, or words and books will be both thrown away. There are also special occasions in which a more personal relation can be established between pastor and people, if we watch for them and use them. A visit after a family joy, or sorrow; after a Baptism, Confirmation, Marriage, Funeral, the departure or arrival of one of its members, shows people that they are not treated in a mass, but watched over separately, and makes them more disposed to admit a special warning, rebuke, counsel, when occasion demands. Indeed the care here recommended will be resented as so much intrusion, unless applied with the greatest possible caution and watchfulness. It cannot be exercised by a young man straight off in his generous zeal. It cannot be exercised, even by the most experienced, suddenly. It requires all our prudence and prayers: for if we attempt it, and fail, men will close not merely their hearts, but their doors; and the breach will be wider than ever.

Bishop Wilson was not a timid man, but he wrote, "Prudence is very necessary in dangerous times; it being no small fault to give occasion to the raising of storms against the Church and her ministers, for want of having a due regard to the times, and to the passions of carnal men."<sup>1</sup>

<sup>1</sup> Sac. Priv. Sunday Med.

We must be prudent ; but with that prudence which is not mere negation ; which is on the watch for success, not for safety ; which fears failure and uselessness, and is opposed alike to sloth and to forwardness, to cowardice and to rashness ; because all are fatal to the *work* of the ministry.

7. At all events we can offer special intercessions for individuals. No man can hinder this. And if at any time naturally and without ostentation it should be in our power to mention this fact to those for whom we have prayed, the benefit may be great. This, however, must be done sparingly, or our very prayers would be despised.

8. The sick more than all require special treatment. By sickness God singles a man out of the world, separates him from his fellows, takes him into the wilderness, pleads with him, shows him to himself and Himself to him. Sickness is isolation for repentance. Our Church treats it penitentially. She does not begin with comfortable Scriptures and prayers, but with admonitions concerning the purpose of chastisement. The idea of the Visitation Service is clearly that affliction is to be received penitentially, that the work of the Priest is to incite and perfect the sick man's repentance, to cleanse his conscience, rectify and confirm his faith, ensure his charity, which done, the sickness will yield to the prayers of the Church, or will be changed in its character, being no longer a punishment, but a loving instrument of sanctification, for increase of glory, and endless felicity.

The examination of the sick man's soul is imperative ;

and this, if only for ensuring amendment of life, must needs be exact; but often it is far more than this, even an anticipation of the Day of Judgment, in order to deprive its terrors of their sting, a solemn judging of self that self may not be judged.

There are several methods of conducting this examination, the use of the Commandments, for instance, briefly explained; or of the Sermon on the Mount; or of the Baptismal vows; or of questions in the devotional manuals, and in the *Visitatio Infirmorum*. It may not always be necessary to require an answer to each question, and the sufferer may be physically unable to render it: but we may give him the opportunity as we proceed of signifying his spiritual disease as soon as our probe shall have touched it.

The two chief difficulties are, first the sins of the flesh, which are acknowledged with the greatest unwillingness, and flurred over in a lump on the world's view of morality as so much wildness, or unsteadiness; held to be worth a sigh, perhaps, but only natural, only what might be fairly expected: secondly, cases which demand restitution. Peculation is unhappily prevalent amongst servants and labourers, to a degree which we are loth to allow; and in trade the amount of dishonesty pervading all traffic is perfectly frightful. The sin should be confessed. If the sick man will not acknowledge it to us, we may be almost sure that he shrinks from the subject himself, and does not really repent. How can he repent unless he restore—being able to do so? Restitution is a duty not resting on this text nor that, on the example of Zaccheus, or the ex-

hortations of the Fathers, but on simple morality.<sup>1</sup> The former thief, slanderer, unfair dealer, if he does not restore, is a present thief, slanderer, or cheat. The theft is in his hand: he carries his condemnation with him: he is red handed, caught in the very act. Are our people to go before God thus self-accused, and vainly seeking perhaps to shift their guilt upon us, as daubers of rent walls, blind leaders of the blind? The awful account of that early type of the Judgment Day in which God first sat in judgment after the fall suggests this thought. Adam laid the guilt on his wife, bone though she was of his bone, and flesh of his flesh, and she upon the serpent; but all in vain. Each bare his own burden; each received his own sentence, for on each lay the guilt.

I tremble when I think of past neglects, and of present inefficiency. If any cowardice, or false delicacy, or carelessness, or spiritual deadness prevent us from probing and applying the saving medicines of the Gospel to the souls of the sick, with what face shall we stand when He appeareth Who is like a refiner's fire, to the sons of Levi? And what united firmness, gentleness, discretion, patience are needful for this work! Who is sufficient for these things?

“ Upon Thine Altar's horn of gold  
Help me to lay my trembling hold,  
Though stained with Christian gore.”

No man is sufficient of himself, but GOD *ικάνωσεν*

<sup>1</sup> See however Bishop Beveridge's admirable sermon on S. Luke xix. 8. p. 207, Vol. III. Anglo-Cath. Lib.

ἡμᾶς, 2 Cor. iii. 5. The grace is ours if we will use it.

If, however, God remit the chastisement of sickness, when He has remitted the sin; and the sick man become whole, rise up, go forth, there is need of equal watchfulness lest he lose the fruit of his sufferings, lest old sins return, and returning become sevenfold; or a cold hard self-righteousness ensue. He who has once become our special care should ever remain such.

All this and more is contained in the LORD's re-commission to S. Peter when the threefold profession was set against his triple denial.<sup>1</sup> "Lovest thou Me?" "Feed My lambs." "Lovest thou Me?" "Tend My sheep." "Lovest thou Me?" "Feed My sheep." Feed (βόσκει) those which need feeding. Tend (ποιμαίνει) those which need tending. The lambs require food only; the sheep require feeding and shepherding lest they faint or stray. Not as though feeding were limited to "preaching of the word." Far more truly may it be applied to frequent administration of the Sacrament of CHRIST's Body and Blood; but it includes whatsoever nourishes the soul, all means of grace, and all supplies of wisdom and strength which we can directly or indirectly render. Even so the tending or shepherding, which to the Apostle spake of the government and discipline of the Church, yet not that only; so with us is not limited to disciplinary acts, but to every portion of the shepherd's watching, his caution, calls, recalls, guidance, rebukes, encouragements. We love not CHRIST unless we seek to be to each lamb what chil-

<sup>1</sup> S. John xxi.



dren need, and to each sheep what Christian men require in this wilderness of the world, where they are ever prone to wander, and the wolf is ever watching to destroy. Woe be to the shepherd who is less vigilant for salvation than the wolf is for destruction.



### CHAPTER III.

#### DETAIL WITH THINGS.

**I**T is well known that a great general attends to everything in the camp: nothing is beneath his care which concerns his men and their destination. Neither surely should anything be thought beneath us which is connected with our calling.

There are indeed trifles enough in life to which we might well give *licentiam abeundi*, but they are not those which we are about to consider.

The care of the sanctuary, especially the Altar, of vestments, of the conduct and manner of Church officials, of the churchyard; and especially of that which forms part of the service itself, the Church music, generally devolves upon us—or is wanting. We may unhappily be unable to instruct our choir, and to lead them. If we are, it is a heavy misfortune, but cannot relieve us from the duty of superintending, and by our presence controlling the practice, and thereby promoting order and reverence. If our people see us indifferent to the treatment of the Church, to its decorations, and its

music they must conclude either that we are slothful and careless, or else that we consider the outward service of God of no moment; which if they did believe they ought to think as lightly of us as we seem to do of God's honour.

Nor can we expect things to go well, with it as much as we may, unless we attend to them. If we will not prepare our own Altars, or see them prepared, the common irreverence will continue. If we are too fine to practise our choirs, or to be present when they are practising, we must expect careless gestures in Church as well as outside it, in the very act of singing to God as well as in exercising; and self-praise and self-pleasing will express themselves in the voices of those who should forget all but God, and be inwardly casting themselves down at the foot of His Throne.

S. Gregory remarks on S. Paul's wonderful attention to minutiae. Alluding to 1 Cor. vii. 5: "*In paradysum ducitur, coelique tertii secreta rimatur, et tamen illa invisibilium contemplatione suspensus ad cubile carna-  
lium aciem mentis revocat, atque in occultis suis qualiter debeant conversari dispensat.*"<sup>1</sup>

Another instance is the recommendation of wine to Timothy. Nothing should be little in our eyes, from which any spiritual effect can proceed.

It is from want of exactness and attention that preaching is so unsystematic in its subjects; one topic being frequently treated, and others as habitually neglected. There is indeed a special remedy for this. If we take the Gospel or Epistle as our key-note, as the Church intends us to do, we shall avoid omission alto-

<sup>1</sup> De Curâ Past. L. II. cap. v.

gether, and to a great extent, repetition. Nothing can exceed the presumption of habitually ignoring the subject of the services, and choosing one of our own, as if we were better judges than the Church what ought to be said. The result of such wilfulness on the part of the Clergy is not only to displace the well considered and profitable course of meditation prepared for them and their people, but the persons guilty of it make themselves the judges of what is best for the people, incurring proportionate responsibility; while a large portion of Holy Scripture is wholly neglected, and the favourite topics of the preacher urged again and again until all moral influence has departed from them, and the congregation are weary of the very ideas they suggest.

It is necessary to be on the watch, not only against uniformity of subjects, but also of thought in treating those subjects. Some men take a stern view of everything, some a melancholy one. Men cannot bear everlasting rebuke, nor to stand constantly as penitents. This seems indicated by the Great Teacher of the Church, "I will not contend for ever, neither will I be always wroth: for the spirit should fail before Me, and the souls which I have made;" and by the infinite variety of appeal in Scripture and by Providence.<sup>1</sup> We no more

<sup>1</sup> "Pulpits and sundays, sorrow dogging sin,  
Afflictions sorted, anguish of all sizes,  
Fine nets and stratagems to catch us in,  
Bibles laid open, millions of surprises,  
Blessings beforehand, ties of gratefulness,  
The sound of glory ringing in our ears:  
Without, our shame; within, our consciences:  
Angels and grace, eternal hopes and fears."

G. HERBERT. "Sin."

ought to bend and force our subjects to our own temper than to choose them with the same narrow mind, and with want of perception of the breadth of that truth which we have to teach, and the variety of persons and of character in single persons with which we have to deal.

There is however room to commit this fault after attending to the Epistle and the Gospel of the day; for the afternoon or evening sermon, or catechizing may be equally partial in their character unless we try to avoid such a blemish. In the latter this is entirely needless, for we have only to go straight on in the course of the catechism, except when holydays or seasons break in upon us; and some persons prudently endeavour to meet the other case by a register of the subjects which they have treated with the dates of their sermons. If, however, we have followed the Church in the morning we need not be so anxious about the evening subjects.

A parochial journal is a great help towards an universal care of the parish. We can set down such particulars of our people's circumstances and conduct as may guide us in our treatment of them. We can chronicle our parochial measures; when we began some plan, and with what measure of success; when we made a change in the service and the like; and the register, purged of such portions as relate to the characters of others, is one of the most valuable legacies we can leave to our successors, when our labours are over.

There are details relating to ourselves still more important; for we are not private characters, but public; *we are doubly not our own*; we have no right to

peculiarities which impede our usefulness. There should be no spots upon that mirror of the Gospel which we ought to be to our people.

Men cannot see our hearts. To others words, deeds, manner, and appearance are the index not only of our sincerity, but of our fitness for the office which we bear; and further still, with very many are a measure of the value of the principles which we profess. Probably none of us but have felt the great difficulty of overcoming our dislike to a person whose manner is forbidding, or parasitical. With educated persons even, and persons desirous to be charitable, manner offends and alienates. How much more, therefore, must it repel those who will not be at the trouble to consider whether it is anything but manner which displeases, whether there is not good behind after all. Hence a trivial manner, or rough, or cold; loquacity or taciturnity, are serious evils. We are not to excuse ourselves to ourselves by alleging our natural temperament, and that we mean no harm, but rather we should set ourselves to carry out this principle—"Let not your good be evil spoken of." "I will eat no meat while the world standeth, lest I make my brother to offend." "Woe unto him by whom the offence cometh:" for as difference of degree in sin does not make wrong right, so can nothing be exempted from this law as a less violation of it, if it is a violation at all. For with us at least the law of love should rule; and love asks not what it may safely do or leave undone, but what will please Him Whom the soul loveth; and it must certainly be His will that none should be hurt, nor

grieved, nor estranged by the very ordinance which He has appointed for winning and drawing the weak and sinful to Himself.

Before this principle, I submit, will yield, quit the field, and pass from sight, without argument or attempt at self-defence, dancing, and balls, and sporting, and all fashion in dress. Reasons may be found for them, as reasons may be found for everything; and no argument can convince those that love them unless a higher love constrains; but when that higher love says—Shine, win souls, manifest Me, and these things or the like of them wound or estrange a weak brother, they will be abandoned at once.

And this is not that weak concession to weak consciences—so called—which is generally made by the very persons who assert their liberty in these selfish matters. In ceremonies certainly, respect is to be had to the weak, and great prudence and charity should be observed, but the judgment and wishes of the ignorant are not to be the rule of the Church, which thus would have no rule at all, but would vary in every parish and every day. It is one thing to assert one's own liberty, and another to maintain the authority of the Church. It is one thing to offend for self and with no possible profit, and another to offend for the assertion of principle, and, it is hoped, for ultimate edification. No argument can be drawn from one case to the other by priest or by people.

This principle applies to our house and to our families as well as to our persons. We have promised to make our families, if we can, wholesome examples and

patterns for the people to follow. The people's eyes are on them as well as on us.

The subject of luxury will be treated hereafter; but we cannot avoid approaching it when we are considering the effect of outward appearances upon our people. It is here then that I urge: Will any man who knows the mind of a parish towards its clergyman, the eye with which it regards him, venture for a moment to deny that all the ways and doings of the parsonage are the staple of gossip to the people? It is useless to complain of this fact. Thus it is, and thus it will be, for all our remonstrances; and on the strength of it I go further and ask—Will any person knowing this deny that grand dresses, and furniture, choice wines, a display of plate on the table, fashionable hours, trifling habits on the part of the inhabitants, are not a hindrance to the clergyman's usefulness, a blot upon his fair fame, an undoing of his preaching? Do not all these things identify the parson more and more with the squirearchy, and divorce him from the alienated portion of our people? Do they not all help to keep up the impression that we are a wealthy, easy-going body, and that the Church is an overpaid incubus on the country? Do they not render us unable effectually to stem the tide of luxury and self-indulgence in which this generation is being drowned, and to hold out the saving wood of the Cross as an ark?

And why should we complain that we are watched, we, and our houses, and families? Is it not a testimony to the honour and power of our office, as well as to the weight of our responsibilities? Is it not a means of doing the greatest possible good, of preaching by deeds, always so much more efficacious than words? For, reverse



the picture. Suppose our table plain, our furniture, and our persons simple. Suppose our hours regular, and our habits quiet; our devotions frequent; our whole life self-denying; our contempt for fashion manifested by our disregard for it; our distinct position testified by non-conformity to the world; what could we do better in this case than to throw open our doors and let the people behold? The spectacle would be more persuasive than any sermon of words.

“Ye know from the *first* day that I came into Asia, after what manner I have been with you at all seasons. Yea, ye yourselves know that these hands have ministered unto my necessities.” What an appeal is here! If we could thus invite our people to see us as we are at our homes, we might as well complain of their listening to our sermons, as of their desire to know how we live, and whether we are what we preach. S. Chrysostom says, that to offend is worse than to commit sacrilege.

“For if to dig down a Church is bad and unholy, how much more a spiritual temple! for a man is more venerable than a Church, for CHRIST died not for the sake of the walls, but for these temples.”<sup>1</sup>

If there be truth in the principles advanced in this and the two former chapters, we may well kneel with our people, and cry for ourselves as well as for them,

That it may please Thee to give us true repentance;  
to forgive us all our sins, *negligences and ignorances*;  
and to endue us with the grace of Thy HOLY SPIRIT to  
amend our lives according to Thy Holy Word;

We beseech Thee to hear us, O LORD.

<sup>1</sup> S. Chryf. Hom. 25 in Ep. ad Rom.



## CHAPTER IV.

### TONE.

**I**N the last chapter we considered the importance of outward things as expressive of inward character; but the prime matter is that there should be something to express. No man, we allowed, may despise externals. Why? Because they affect others as indications of principles and dispositions. It is the experience of mankind that, one man taken with another, our manner and minor acts tell us, as the hands tell the time of a clock; that there is a moral connection between the two, and one so hard to dis sever, that it seldom is done, so seldom that we are not bound to look for exceptions, although doubtless there are such. View then this fact from the other side. Manner expresses character. It is because character produces manner. Our inward man will tell its tale. Whether we will or no our conversation, lesser actions, and manner will be a transparency to our moral condition, and by them we preach well or ill, preach Heaven or the world. If we would

have the expression right, we must right that character which expresses itself.

S. Ambrose refused to ordain one person, and to allow another to walk before him, judging of them merely by their carriage; and events proved that he was right.<sup>1</sup> If they had not done so, the saint might still have rested upon this sanction—"A man's attire, and excessive laughter, and gait, show what he is."<sup>2</sup>

Nothing influences ~~others~~ so much as character. Few people are capable of reasoning, and fewer still like the trouble of it; and besides, men have hearts as well as heads. Hence consistency, reality, ever-present principle shining through the person in whom they dwell, and making themselves perceptible, have more weight than many arguments, than much preaching. And besides, the natural expression of principles through the lesser acts of daily life is more influential as being indirect. It disarms a man. There is no reproof in it, no reproof, that is to say, especially intended for himself. He cannot bristle up, and set himself against it. It is barbed by conscience, not by us, and drawn at a venture, smites Ahab to the heart. And after all, is not this general conviction that a man's natural manner expresses his character, not a mere make-shift proof, a guess, a proximate test, and a next-best means of knowledge, seeing that we cannot discern the heart, but something far better? Does it not rest on a great fact, that habitual goodness is the greatest virtue: that any man may be a hero at a pinch, may do a single

<sup>1</sup> Fleury, Eccl. Hist. Lib. xx. cap. xvii.

<sup>2</sup> Ecclus. xix. 30.

brave, generous, disinterested, kind deed, but not every-one can so govern himself day by day as always in word, and deed, in tone, and expression to be courteous, thoughtful, modest, loving; which indeed is nothing else than so to live, and so to be; to be, thus courteous, thoughtful, modest, and loving? For example: we desire not to sanction greediness, and self-indulgence, and expensiveness in eating and drinking, but can we avoid doing so by any other means than habitual mortification of our own palate? Without this we are never safe: we may at some unwary moment show our pleasure in the wine of some vintage, or some other delicacy, and so set our seal to the world's ways of "making provision for the flesh to fulfil the lusts thereof." For surely it is far worse to take thought—"what shall we eat or what shall we drink" by laying up choice wines and the like, than by being anxious for support.

Love of money may lie hid for a time, but in a chance conversation, or some little transaction, it will transpire that the parson is not like George Herbert, "sighting and disesteeming it even to wondering that the world should so much value wealth,"<sup>1</sup> but, alas! of one mind with his farmers and his tradesmen. Irreverence will show itself in gesture or tone, even in the most solemn times. Vanity cannot be hid. Moral cowardice will come out, just when courage is most needed. So with impatience, selfishness, and every other fault; they "cannot be hid."

But chiefly I would dwell upon a point less evident, and yet one which few among us can have helped feel-

<sup>1</sup> Priest in the Temple, chap. iii.

ing at one time or another,—the effect of present tone upon ministrations. At one time we are at home in the sick room, full of awe, sympathy, discernment of CHRIST suffering in His members; at another, cold, hard, careless. At one time we are all simplicity and affection in the school-room; at another, obscure, harsh, uninteresting, because uninterested. The same is the case very painfully with preaching, and with the performance of the Burial Office.

Now doubtless much of this is physical, and much also is part of that moral inconstancy which is thus expressed in the Imitation of CHRIST. “*Quamdiu vixeris, mutabilitati subjectus es, etiam nolens: ut modo lætus, modo tristis, modo pacatus, modo turbatus, nunc devotus, nunc indevotus, nunc studiosus, nunc acediosus, nunc gravis, nunc levis inveniarius.*”<sup>1</sup>

But whatever be the cause, and whatever the excuse, does not the fact show the immense importance of a right tone at the time of our ministrations? Are we not CHRIST’s messengers just so far as we have it, and mere men just so far as we have it not: so far that is as our own action is concerned, and not taking into account sacraments and intercessory and absolving acts which by God’s grace depend not upon man’s infirmities?

Whatever then tends to nourish and to keep alive in us a spirit of devotion, tempers of thoughtfulness, deadness to the world, discernment of the unseen, sympathy, gentleness, awe, religious calmness, is to be sought by us with persevering earnestness. Whatever tends to

<sup>1</sup> Lib. iii. cap. 33, Ed. Francof. 1845.

diminish these tempers and spiritual powers is with the like earnestness to be shunned and fled from with fear and dislike. Whatever tends to secularize, chill, deaden, harden, lower our tone of mind, is to be avoided as a ministerial temptation, as an offence against our vows, such as mixing ourselves up in the pomps and vanities of the world, would be against those which we made at our Baptism.

Hence negatively ; we should avoid all secular occupations, both as consuming time which should be devoted to work, and because they secularize. "No man that warreth entangleth himself with the affairs of this life."<sup>1</sup> "Meditate upon these things," concern thyself with spiritual matters, *ταῦτα μελέτα*, "give thyself wholly to them."<sup>2</sup>

It was for this purpose that our forefathers endowed us with glebe and tithe, offering and fee, that we might be disengaged inwardly and outwardly from the world, always ready and meet for our duties, spiritual men spiritually minded for a spiritual work.

The ancient Church felt so strongly on this point, that in Africa whosoever made a clergyman his executor was deprived of her offices after his decease. And the fourth general council subjected to ecclesiastical censures those of the clergy who should take in hand worldly affairs.<sup>3</sup>

Friends and neighbours come to us and say, "Undertake this : direct that. No one will do it so well. It is surely a work of charity." If we yield, we add

<sup>1</sup> 2 Tim. ii. 4.

<sup>2</sup> 1 Tim. iv. 15

<sup>3</sup> Cyp. Ep. i. Ed. Fell. Concil. Chalc. Can. iii.

to our temptations, we consume precious time, we confound the line of demarcation between the priest and layman, and encourage the poor to consider us "gentlemen," and no more.

Now so far from the laity having any right to ask us to undertake these secular offices, they on the contrary should come forward and relieve us of the temporal labours connected with our parishes. What are churchwardens for, what stewards, but for these two purposes, to occupy and interest the laity in good works, and to relieve us so far that we may "give ourselves continually to prayer and to the ministry of the word?"

They who think that they can safely yield to these solicitations if they appoint an assistant to take the spiritual work of the parish, should consider Bishop Wilson's words—

"He is but the vain image of a pastor, an idol shepherd, who chooses to abandon his flock, and leave them to the conduct of those who have no concern for them, and entrust the salvation of those souls to others for whom he is himself responsible to God."<sup>1</sup>

And indeed his own title reminds such an one of this fact. His substitute is not curate, but assistant curate. He himself has *curam animarum*, and cannot divest himself of this honour or reproach, as he makes it. Alas! he will soon feel in his own spiritual deterioration what a mistake he has made in secularizing himself; or if he feels it not, so much greater the injury he receives.

<sup>1</sup> Sac. Priv. Sunday Med.

But if it be a mistake in us unadvisedly, yet with unselfish motives, to undertake a work not designed for us, neglecting in some measure that which is, what can be said for those who uncalled, and for their own pleasure or advantage undertake secular employments, and unspiritualize themselves so far forth in the eyes of others, and in their habits of mind ?

Poverty will certainly excuse us, to some extent, that is within limits, if that poverty be real, and not fictitious and imaginary. Where the Church has been plundered, the laity cannot blame priests who labour even with their own hands for support : but there must be a necessity for justification.

It is not only then from fear of causing scandal, and from a tender solicitude for immortal souls, lest any should be perplexed and hindered by our liberty (supposing we have it) : but it is out of spiritual forethought for ourselves, our own condition of mind and heart which must soon tell upon our people, that we should avoid the hardy sports so dear to Englishmen, as well as the levity of the ball-room. We cannot, unless we be saints, preserve ourselves in our true condition as spiritual men if we yield ourselves to the roughness of the one or to the softness of the other ; and most assuredly, if we be saints and superior to the temptation, we shall be found in our churches, or cottages, or closets, and not in scenes which are alien to a spirit of devotion.<sup>1</sup>

<sup>1</sup> These remarks are by no means intended to discourage parochial cricket, or bowls and the like, if adopted for the good of the parish, and confined to parochial uses.



It is not hard, however, to obtain a condemnation of clerical sports. Few now will defend them, and those few are men of no weight. Ought we then to be satisfied, to congratulate ourselves on our improved condition, to despise the past generation and to exalt ourselves over it? Candour and prudence alike forbid such a course. For would not the sporting parson of the last century have condemned the mail-clad Bishop leading his retainers into the field at the call of his feudal superior? Would not the fox-hunter have contrasted his own peaceful amusements with those fierce pursuits, so unsuited to the heralds of the Gospel of peace? Surely he would. And now we condemn him in our turn. Yet what did the mail-clad Bishop but conform to the spirit of his times? What more or less did the fox-hunting parson? Was he not what the squire and his farmers expected of him? As much may be said for the one as the other. They wounded no prejudices, did nothing strange, were men of rude virtues, suited each to their times. This is their "case."

And is there no nineteenth century abuse? No manner of life contrary to our profession, injurious to our state of mind, no consumption of money, time, and energies due to other pursuits, yet one which is customary, which the world tolerates, which seems not strange, which is in accordance with the spirit of the times? Is it likely, is it credible that there should be no such temptation and peril abroad for us?

For myself, I believe our evil not to be a single strange custom belonging to the times, but a general conformity to their spirit; leading an indistinctive life, being like

our neighbours, in matters no one of which is wrong, perhaps, until we bring in the fact of the priesthood as its touchstone. "This may be very well for others, but is it proper for us? Is this what our tithes were given for? Is this why we are in one sense men of leisure? Is this suited to those who are to preach the Cross by all they say and do, to be way-posts to Heaven at every turn?"

If the mischief of old was conformity to secular habits is it not likely to be the same now? And will not another age put its finger on our error as readily as we do on those of the past? If it does not, it will be only from want of information to guide it. There will be no records of battle-fields with Bishops amongst the slain: nor are our habits as definite as those of the fox-hunter; but if our children can know them, I doubt not they will say when they look at the parsonages which we have built, and get a notion of the habits of those who live in them—"The fault of the Vicarage is that it is an imitation and epitome of the Hall. The arrangements, furniture, hours, habits are copies of those of the squire. It is the world on a small scale, not the house of a prophet."

There is no way of escape from these habits but a constant recurrence to the first principle of our order, to the remembrance that we are God's *κλήρος*, a special society for a special purpose which must have its own rules and fulfil its own office. The same clearness of sight and strength of purpose which in the middle ages made many refuse to go into battle, would deliver us also. We must have our own houses, our own sort of

visiting, our own manner of household, our own table. The modern system of dinner visiting, daily becoming more and more costly, consuming time and money which is not ours to spend on it, must go, or be reduced within definite and very strict limits. It is not for us. We can neither read, pray, visit, give, nor be what we ought if we yield to it. Evening school, and evening prayer, choir practice must sacrifice it or be sacrificed to it. We must content ourselves with being unlike some of our clerical neighbours until they with us are unlike our secular friends, because it is their duty and ours so to be. And this change is becoming more and more necessary, for the population is growing so much faster than the funds of the Church, that either we must give up building Churches, or limit the ministry to the rich, unless the clergy can throw off the expense of being "gentlemen," and can live contented and happy on little, because their habits are simple.

"Do not imagine," says holy Bishop Wilson, "that all that belongs to your Church belongs to you. You have indeed a right to live by the altar, but not in luxury. . . The goods of this world, much more the goods of the Church, are mere depositums, put into the hands of men for the common good of the Church and of mankind. By what right can those who do nothing at all claim a share of those tithes which are by JESUS CHRIST appointed for the propagation of the Gospel? To satisfy avarice, ambition, luxury, or pleasures with these is no better than sacrilege.

"They that recommend eternal possessions to others, ought to show by their lives that they are themselves

verily persuaded of the vanity of all earthly pleasures, avoiding superfluities, &c. **JESUS CHRIST** preached up the contempt of the world by condemning it Himself.”<sup>1</sup>

A handsomely furnished parsonage is an indiscretion, if the cost is defrayed from private means ; but if it is paid for out of the Church’s revenue, it is an injustice. May God deliver us speedily from the contrast which still too often exists between the parson’s house and the Church, between the rectory garden and the Church-yard. I will not dwell on it, lest I should say too much, and yet say too little.

But we are considering the effect of worldly habits upon ourselves, how they lower our tone when we require every aid to lift us up and to sustain us. We must aim at this sustained spirit of devotion by positive means as well as negative. Habits of devotion, devotional acts can alone keep alive a devout spirit. The study before recommended, especially the study of Holy Scripture is one mighty engine, and another is frequent prayer. It was partly the effect of worldly habits in consuming the time due to devotions which led to remarks, which some may perhaps think severe. They will not do so however, I am persuaded, when they feel the difficulty of preserving sufficient time for self-improvement, or even for the retention of their moral and intellectual position.

With regard to devotions, example will be more acceptable and convincing than advice ; and the examples cited shall not be those of early or mediæval saints living under rule, and seeming to dwell on heights

<sup>1</sup> Sac. Priv. Saturday, Friday, and Wednesday.

unapproachable to ourselves, but of men of our own Church, and that, subsequently to the Reformation.

The devotions of Bishop Andrewes are in our hands. They consist of forms for each day, compiled by himself from Scripture, and Liturgies, occasional deprecations, intercessions, meditations, and prayers for almost every action. In his Preparation for Prayer he recognizes the seven hours. In the preface of the first publishers, A.D. 1647, it is stated: "The life of this reverend father was a life of prayer. Five hours in a day he spent in his devotions." And in the preface to another edition, A.D. 1648, it is said: "Had you seen the original manuscript, happy in the glorious deformity thereof, being flubbered with his pious hands, and watered with his penitential tears, you would have been forced to confess that book belonged to no other than primitive devotion."<sup>1</sup>

And yet Launcelot Andrewes was a Bishop, and a devoted student, master of Latin, Greek, Hebrew, Chaldee, Syriac, and Arabic, besides fifteen modern languages; a controversialist, a most learned and thoughtful preacher, and a great renovator of waste places, acting on commissions repeatedly, and constantly referred to in ecclesiastical matters. How did he find time for all these? The answer is at hand. Although Privy councillor, "he spake and meddled little in civil and temporal affairs, being out of his profession and element."<sup>2</sup> This was his principle, and when carried

<sup>1</sup> Minor Works, Anglo-Cath. Lib. p. 225, 233.

<sup>2</sup> Funeral Sermon by Bishop Buckeridge, p. 292, Vol. V. Anglo-Cath. Lib.

out it made time for the high and holy work by which we profit at this distance of time.

Dr. Hammond was a scholar and writer of no ordinary kind, and conducted a very heavy correspondence with scholars, and persons needing guidance and comfort; but we have this account of his prayers after he had been driven from his parish. “ Besides occasional and supernumerary addresses, his certain perpetual returns exceeded David’s ‘ seven times a day.’ As soon as he was ready, which was usually early, he prayed in his chamber with his servant, in a peculiar form composed for that purpose. After this he retired to his own more secret devotions in his closet. Betwixt ten and eleven in the morning he had a solemn intercession in reference to the national calamities: to this after a little distance succeeded the morning office of the Church, which he particularly desired to perform in his own person, and would by no means accept the ease of having it performed by any other. In the afternoon he had another hour of private prayer, which on Sundays he enlarged, and so religiously observed, that if any necessary business or charity had diverted him at the usual time, he repaired his soul at the cost of his body, and notwithstanding the injunctions of his physicians, which in other cases he was careful to obey, spent the supper time therein. About five of the clock the solemn private prayers for the nation, and the evening service of the Church returned. At bedtime his private prayers closed the day: and after all, even the night was not without its office, the fifty-first Psalm being his designed midnight entertainment. In

his prayers, as his attention was fixed and steady, so was it inflamed with passionate fervours, inasmuch that very frequently his transport threw him prostrate on the earth ; his tears also would interrupt his words.”<sup>1</sup>

Of Bishop Cofin, a most learned divine, we have in our hands the “Hours” as a witness to his devotion.

Dr. Sherlock, who formed the character of Bishop Wilson, a learned and laborious parish priest in the immense parish of Winwick, “often forsook his warm bed in the cold season of the night, that he might betake himself to his devotions ; so that he spent the time in watching, weeping, and praying, when others were at their repose and sleeping. . . Moreover as if he had (what can we imagine less ?) some secret and invisible monition still at hand to instigate him thereunto, he would frequently, and that instantly, depart the company, retire into secret, to pour forth his soul into pious and fervent ejaculations ; when and where his zeal and transports have been such, that he hath been often overheard. . . He had David’s Psalms *ad unguem*, making responses all by heart ; evening and morning as the Church prescribes, he attended public prayers.”<sup>2</sup>

What shall we say then of our failures ? That we did all we could, and that no man can do more ? But perhaps it was our dryness, and coldness, and secular tone, and the evident absence in us of the mind of S. Stephen who saw the heavens open, and whose face was as the face of an angel, which made our own

<sup>1</sup> Fell’s Life, lxx. lxxi. Pract. Cat. Anglo-Cath. Lib.

<sup>2</sup> Short account of the author of the Practical Christian, by Bishop Wilson, A.D. 1712, Oxford, 1844.

words inadequate, and those of Scripture and of the Church ineffectual as coming through us. And what excuse is there for dryness, and hardness, and coldness, and a secular tone, if by opening the door to the world we closed the portals of heaven ourselves, if an undevout life was the source of our weakness?

O cleanse Thou me from my secret sins.


LORD, teach us how to pray, as Thou hast ever taught Thy disciples.





## CHAPTER V.

### SCRUTINY.

 **NE** of the most important purposes for which we need time and privacy is examination of our parochial work and of ourselves in relation to it. We clergy have a double self and require self-scrutiny in each region of conduct and responsibility.

Everything requires looking into from time to time. We are prone to degenerate ; and our work varies ; so that even if we were as energetic as at first, it does not follow that we should be equally successful, because fresh scenes of labour arise, and the former scenes require a somewhat different treatment.

If we consider the far corners of the parish ; or perhaps the portions nearest to us, and less cared for because always at hand, we shall constantly find something to amend. If we consider those persons who have fallen peculiarly under our care we shall often perceive neglect or mismanagement upon our part. If we consider our labours and occupations they will require *adjustment*, if nothing more.

The fault probably arises from our unsystematic education, and from a general want of control, and of personal and particular advice on the part of authorities; but certainly few clergymen discern the relations of their various duties, and attempt to strike a balance between them. They follow inclination rather than principle in this matter, whereas they ought in morals to suspect that to which they are inclined, and to labour to perfect that to which they are not. Thus we have the best choir, with the worst sermon; attractive preaching without a choir, and with an indifferent school; a theologian who is seldom in the cottage; a diligent visitor, club manager, class teacher, &c., whose sermons are barren of thought and of doctrine. Some spend all their time on schools, and neglect the men and women of their flocks, starving them by a paucity of services, and by the jejunity of their wearisome sermons.

Whilst touching upon this point I would protest against multiplication of sermons throughout the year. The religion of England is a religion of hearing, not of worship; and we are called upon to set our face against this grievous corruption of the Gospel. Two sermons a week are even more than we ought to have constantly incumbent upon us. They demand more time than we ought to have for preparing them, and more knowledge, and ability than most men possess. If by any means we could get rid of one Sunday sermon without offending our people and driving them away, and could substitute catechizing, or catechizing concluded by a ten-minutes address, we should do them and ourselves the greatest

possible service. This however is seldom practicable now, whatever it may have been in the days of our forefathers. To give up the afternoon sermon would often be to empty our Churches; but we can perhaps oust the sermon once a month, or shorten it by the adoption of catechizing. If we do so, we must take the greatest pains with our catechizing, pains with our catechumens as well as ourselves, so that the people may hear, and reflect, and go along with us in interest, a matter of no trifling difficulty. But this at least we can do, we can steadily resist the false step of establishing a weekly sermon or lecture all the year through, and of bringing our people to come to late services by means of a sermon.<sup>1</sup>

The first of these errors involves not only the multiplication of preaching and hearing already complained of, but the equable distribution of it over the year. The Catholic and Protestant systems are at variance on this point. The Protestant system is that of a religious level. Its year is divided into fifty-two Sundays of equal importance,—except perhaps Easter and Whit Sunday, and if there be any addition at all, it is made on the same level plan by intercalating a lecture. The Church however, perceives our natural unfitness to celebrate Christmas and Easter without a previous season of penitence, and knows that to conquer great faults great efforts are needed, and that the four weeks of Advent, and the six weeks of Lent, devoted to purifying the soul by increased meditation and acts of devotion are effectual for great victories over sin, and for real advancement in holiness. Now suppose that we preach

<sup>1</sup> See Appendix B, C.

twice a week all the year upon Sunday, and once upon Thursday evening—the popular day, although the weekly commemoration of the Crucifixion is but one day later in the week—what more can we do, and what more can our people do in Advent and Lent, during which we should make efforts, and resort to unusual means of devotion? Can they hear more with profit, unless it be on Eves, or in Holy Week? Can we say more with effect? Neither we can, nor they can, unless mere talking and hearing be godliness, and unless patience with ourselves, and patience with us, be the virtue fought by our people and by us through such exercises.<sup>1</sup>

A weekly lecture is an opposition to the Church system, a negation of Advent and Lent, and the foundations which support them are a proof of the corruption of the times in which they were made, and a permanent injury to our own.<sup>2</sup>

The other evil alluded to was the using sermons for bait, to draw people to service. Surely this is a grievous irreverence, and moreover fosters the present corruption of hearing in place of worshipping, which we ought to combat with all the powers we have. On this point

<sup>1</sup> See Appendix C.

<sup>2</sup> In those parishes which have a weekly lecture enforced upon them by an endowment, it would be worth consideration whether the evil could not be remedied by substituting for sermons, quiet expositions of prophecies, and difficult passages; and a continuous ecclesiastical history made interesting by anecdotes. This last subject might occupy years. Such a plan would be the means of conveying much solid information, and would obviate the moral evil of perpetual exhortation and deadening appeal to the feelings.

we ought from time to time to consider our practice, and to ascertain whether we do not give to our people too much teaching in quantity, and too little in quality ; whether we allow needless preaching to supersede other offices and duties, or whether we suffer it or secular interruptions to make even necessary sermons powerless from our want of knowledge, and meditation. Inestimable are the four Ember seasons which call us to these reflections, and do not suffer us to go on long in our mistakes and neglects, if we properly use them ; if we give ourselves in them to retirement and prayer, and to earnest endeavours to make our service more acceptable to Him Who made us His shepherds, by becoming better pastors to the sheep for whom He shed His Own Blood.

None of these seasons should pass without our reading through the Ordination Service in solemn examination of self. It were best to do this on our knees, and as before the Seat of the Judge, confessing and bewailing our sins as we see them ; and though it be grievous to see our sins and our failures, yet happy are we in comparison with those who shall perceive their neglects for the first time by the consuming brightness of CHRIST'S coming, when tears cannot quench the thirst, nor cool the flames of the lost.

There are other aids to self-knowledge, our own written vows, the records of our failures written now in our diaries that they may not be written in the book of God's judgment ; our first vows ; our resolutions made last year ; or during the last Ember days.

There are also those heart-piercing books which we

can never study too much—Herbert's Priest to the Temple, and Bishop Wilson's *Sacra Privata*,—the deep, solemn words of which sink one by one into the depths of our souls.

Besides, there is the counsel of friends. "Faithful," saith the Scripture, "are the wounds of a friend."

Of Hammond we read—"The principal thing he contracted for in friendship was a free use of mutual admonition; which he confined not to the grosser guilts which enemies and common fame were likely to observe and mind men of, but extended it unto prudential failings, indecencies, and even suspicious and barely doubtful actions; nay, beyond that, unto those virtuous ones which might have been improved and rendered better. He was used to say, 'It was a poor design of friendship to keep the person he admitted to his breast only from being scandalous, as if the physician should endeavour only to secure his patient from the plague.' And what he thus articulated for, he punctually himself performed, and exacted back again to be returned unto himself."

"And if for any while he observed that no remembrance had been offered to him, he grew afraid and almost jealous of the omission, suspecting that the courtier had supplanted the friend, and therefore earnestly enforced the obligation of being faithful in this point: and when with much ado somewhat of advertisement was picked up, he received it always as a huge kindness; and though the whole ground of it happened to be mistake, yet he still returned most affectionate thanks."<sup>1</sup>

<sup>1</sup> Bp. Fell's Life, lxxiv. *Prac. Cat. Anglo-Cath. Lib.*

A true friend may be safely consulted. This is a very different thing from inviting the criticisms of our people, and making them our Bishops. It is well enough to know what they think, and how words and deeds strike them, but it is better to be ignorant than to encourage them in criticizing their teachers. What we have to ascertain from them is, whether they understand our teaching and conduct, not whether they approve them.<sup>1</sup>

All that our friend says is not obligatory upon us. We can weigh well his advice, as indeed we ought to do, if we ask it, but we are free not to act upon it. We are not bound to change our ritual to please another, to read prayers oratorically instead of on one note, to alter customs based on principles, and considerately adopted; but his comment upon our manner in acting out our own principles is most valuable; as if, because we would read prayers on one note we should unintentionally read them rapidly and harshly, instead of reciting distinctly and musically; or when we would avoid bombast in reading the lessons we should fall into an apathetic manner, and deprive the words of their force and interest by our hardness and dulness; or should read inarticulately, which is a great grievance to

<sup>1</sup> With what truth can it be said, that your sheep hear your voice, when you speak of matters above their capacity, or in a language or terms which they do not understand?

Can any man imitate a greater Master of eloquence than JESUS CHRIST was, Whose great excellence appears in making great truths understood by the meanest capacity?

The neglect of catechizing makes the discourse of the pulpit of very little use. People do not understand the very words made use of in the Gospel.—Bp. Wilson's Sac. Priv. Friday Med.

the poor ; or as if, when we would check forwardness or religious cant, or interference, or gossip in others, we should be short and sharp with the offender, instead of grave and quiet in the expression of our displeasure ; or, should we get into a dull, unimpassioned manner of preaching on the one hand, or a strained, empty, unemphatic emphasis ; declaiming dogma, which is as bad as exhorting dogmatically ; whereas the perfection of the former is gravity and clearness, and of the latter warmth and feeling.<sup>1</sup> And so on in a hundred ways. We are constantly idiosyncratising of ourselves, and becoming peculiar ; and without the slightest consciousness committing numberless minor faults which mar our usefulness. Who can tell us these but a friend ? Who better than he can deliver us from the misfortune of retarding the purpose and effect of our principles by our personal failings ?

“ When (George Herbert) at his induction was shut into Bemerton Church, being left there alone to toll the bell (as the law requires him,) he stayed so much longer

<sup>1</sup> We ought surely to make all our ministrations as pleasing to our people as we can consistently with the nature of the acts. For Service should be happy, and the feelings of worshippers should go along with him who conducts it without pause or jar or even consciousness. Thus in preaching our manner should be truthful to the subject, and to each sentence of it. That which justly offends in bombast is its falsehood. Wherever there is truth in expression, there is force. We are always safe when we are natural towards our subject. This principle rules the reading of Holy Scripture. We should read it intelligently and forcibly, but because it is the Word of God, truth sobers our manner, and forbids us to read as we preach. So also with the prayers. Feeling is subdued by the thought of speaking to God, and calmed and equalized by the idea of service. Hence the musical tone.



than on ordinary times before he returned to those friends that stayed expecting him at the Church door, that his friend Mr. Woodnot looked in at the Church window, and saw him lie prostrate on the ground before the altar; at which time and place (as he often told Mr. Woodnot) he set some rules to himself, for the future management of his life; and then and there made a vow to labour to keep them.”<sup>1</sup>

Can there be any place so suited for humiliation, for prayers, and for vows as the Church in which we serve? There is the Altar: with what assiduity, attention, reverence, and affection have we offered and ministered at it? There are the steps where our people kneel: how have we sought to prepare them? There is the pulpit: how have we used it? have we done our best in matter and manner? There are the seats: do we, when we preach, bear in mind the wants of those who occupy them, or follow our own fancies? There is a place once occupied by one who is gone to his account, and there another, and another. How did we treat these men in their last hours? Did their souls die as well as their bodies?

Again: who are we? How came we here? Who built this Church? Who has served in it? What are we but one link in the chain, and that too the feeblest? We too shall soon pass away like our predecessors. We minister to the living over the dead, soon with the first, or before them, to be joined to the last.

And what then? What shall follow?

Let this meditation in the sanctuary be our remedy, as it was that of David, for the troubles around us.

<sup>1</sup> Life by Isaac Walton.

There we shall find a solution, as he did, and see the end of the wicked, and the end of the just. “O how suddenly do they consume: perish, and come to a fearful end! Yea, even like as a dream when one awaketh: so shalt Thou make their image to vanish out of the city. But it is good for me to hold me fast by God, to put my trust in the LORD GOD: and to speak of all Thy works in the gates of the daughter of Zion.” And he who enters his Church at night, when no one belonging to this world is near, when only the bat wheels about in the roof, and the night breeze rattles the casement, and kneels before the God of quick and of dead in silence and awe, will be filled with feelings and thoughts which he cannot forget, and which will help him to move in things seen as amid those which are not seen, to die whilst he lives, and to be to his people more what he ought to be, a link between this world and the next; one who has been within the veil and come forth; a Paul who has seen and heard things of Paradise.

It is at such seasons especially that we can lay before our God that which after our own sins should be our chief sorrow, the sins of our people. We cannot only pour out our griefs before Him and show Him of our trouble, at being so useless as we are; but, praying for those who do not pray, and weeping for those who will not weep, we can intercede for our wandering sheep, which in too many cases is all that is left to us.

The priest, says the Russian Church, “cannot do otherwise if he have the bowels of a father and mother, as he ought to have (1 Thess. ii. 7), than grieve with

S. Paul over finners (Gal. iv. 19; 2 Cor. xi. 29), and wash their wounds like the same Apostle and other true pastors of old, not in the Church only, but also upon his couch with his tears (Acts xx. 19, 31; 2 Cor. ii. 4; xii. 21; Phil. iii. 18)."<sup>1</sup>

Thus also Bishop Wilson—

“He who bewails not the sins of his people, and does not by his own tears, make as it were some amends for their impenitency, is not worthy to be their mediator with God.”

Gracious God, look down in mercy upon the miserable case of those whom I now present before Thee. Touch their hearts most powerfully from above, that they may see, before it be too late, the danger of living without God in the world, for JESUS CHRIST's sake. Amen.<sup>2</sup>

O JESU, impart to me a portion of that spirit of meekness which prevailed with Thee to preach to a people who regarded Thee not, who despised, who crucified Thee. Then why should I, who am a sinner, complain of my unsuccessful labours?

Forgive, gracious God, the faults I have committed in this great work of the ministry; and let no unworthiness in me hinder Thy blessings from the souls committed to my care. Amen.<sup>3</sup>

<sup>1</sup> The Duty of Parish Priests, Blackmore's Transl.

<sup>2</sup> Sunday Med. Sac. Priv.

<sup>3</sup> Wednesday Med.



## CHAPTER VI.

### PERSEVERANCE.

**P**RINCE RUPERT was brilliant, but Wellington was successful. Strangers charm, but a mother's love is sure. New opinions captivate, but the Catholic faith alone endures. The root of the three theological virtues, faith, hope, and charity, is the unalterable nature of God. We shall have influence and shall prevail more by our consistency than by our talents, by our steadfastness than by our imagination and invention. The real attraction of the Church is its repose, the breadth and depth of its foundations, its being in rest. During our own times in proportion as the Church of England has appeared to have no moral steadfastness her children have forsaken her, and her foes have despised her. Now that which is the strength of the Church should be our strength.

The uniformity of the seasons, the succession of Spring, Summer, Autumn, Winter; the law of the universe by which heat and cold, moisture and drought, herb and mineral, produce their effects, is the ground of

that worldly confidence upon which worldly life daily proceeds. Without it the earth would be a huge gaming house, its fields untilled, its seas unploughed by ships, its mines unexplored, its object lost.

So with the Church which proceeds calmly year after year with her own seasons, under her own Sun, with means for ends, and ends the fruit of means.

With nature and the Church there are some real deviations from law, or at any rate from primary and visible law; with the Church more than with nature, because moral agents are more free than material agents. Faith simple, or faith arising from experience, leads us in both cases to be superior to these deviations, and to expect the results of order, only remembering the exceptions by way of explanation one of another, and to quicken our desires of that better land where is no failure physical nor moral, but God who is "all in all" a perfect unresisted cause is manifested in righteous beings conformed to Him their quickening principle.

There will, there must be inconsistencies in us, but in that degree in which we represent the Church, hold one doctrine and pursue one course, through evil report and good report, we shall both possess rest and shall supply it to others, we shall win our people as secondary planets—to revolve with us in a common order round one Sun. We must not be surprised at making slow progress in our parishes, and at times none. Is it not so with ourselves? Is anything more difficult in self-examination than to determine whether we have made any advance in a particular grace, or are stationary, or have fallen back? Sometimes it appears that

one of these is our case, sometimes another. Progress is very hard to make, very hard to preserve, very hard to ascertain. Si portari vis porta et alium. Si non potes te talem facere, qualem vis; quomodo poteris alium ad tuum habere beneplacitum.<sup>1</sup>

We must not be surprised at defections moral and doctrinal. They will take place, and we can but give no occasion for them.

S. Augustine thus comfortably and prudently comments on the forsaking of CHRIST for His doctrine of the Eucharist: "Abierunt retro, non pauci, sed multi. Hoc forte factum est ad consolationem, quoniam aliquando contingit ut dicat homo verum, et quod dicit, non capiat, atque illi qui audiunt scandalizantur et discedant. Pœnitent autem hominem dixisse quod verum est: dicit enim apud se homo, non debui sic dicere, non hoc docere debui. Ecce Domino contigit: dixit et perdidit multos, remansit ad paucos. Sed non turbabatur ipse, quia ab initio noverat et qui credentes essent, et qui non credentes: nos si nobis pertingat, perturbamur. Solatium in Domino inveniamus et tamen cautè verba dicamus."<sup>2</sup>

There will be occasions from time to time for such defections, do what we will. There are public panics and agitations, and parochial panics and agitations. That following on the Papal Aggression is an instance. It is not in human nature generally to stand firm at such times. S. Anselm stood nearly alone in his conflict with the first Henry, S. Thomas a Becket in his

<sup>1</sup> Im. Christ. Lib. II. cap. iii. Lib. I. cap. xvi.

<sup>2</sup> Tr. xxvii. in Johan. Evang. sec. 8.

struggle with the second. One coward makes another. Concession is advised by men of character and general wisdom. The brave seem rash, obstinate, selfish, but they persevere; the storm dies away; they have kept their ground; they have won respect from their enemies, and gratitude from their friends.

But they who would weather these storms must be prudent as well as bold, must not sail in a leaky ship, nor in seas of which they have no chart. To maintain our post we must not enter upon one from which we may be driven. We must not exceed our powers. We must keep out of the reach of tyranny by adhering to law. So again, anything clearly beyond our bodily strength at the outset should not be undertaken; but it is no deviation from the rule of perseverance to abandon any parochial act from inability not foreseen.<sup>1</sup>

This observation applies chiefly to services. These more than anything else test our resolution and patience.

<sup>1</sup> It is very desirable to have our parochial machinery as inexpensive as possible. In some well worked parishes the Incumbent spends so much on his choir, schools, clubs, &c., that if he is not himself forced to recede eventually, his successor is nearly sure to abandon much of the work. The more that the co-operation of the parishioners, and voluntary work can be introduced the better, on this account, as well as for its own intrinsic value, and for the effect it has in binding men to the Church and to each other with one love. Indeed riches are a misfortune to a Priest, not only from their temptations to himself and his family, and from their inducements to insincerity and hypocrisy in his people, to their seeking to him not as a spiritual pastor, but as a temporal benefactor; but also because his abundance checks the alms and labours of others, and makes the parish hang in unconscious dependence, not on his office, but his person.

Few clergy who have obeyed the Church and kept their vows have escaped being greatly pained and perplexed at times by the fewness of worshippers. They try Morning Prayer, and few come; then Evening Prayer, and that pleases for a time; but soon all but a faithful few fall off; these too are thinned by death, the survivors are often absent from illness or other good reasons, and the vacant places are not filled up as readily as might be hoped by persons trained up on better principles at school, and by preparation for Confirmation. There are various reasons to be given for this sorrowful fact, but they are not our subject. What is? Perseverance, endurance. If the neglect or our people will justify us in not obeying the Church; if we shall gain strength in our own character, and in the parish; if we are not intercessors; if the world does not need a standing protest against its own worldliness; if this generation does not require a visible witness to principle, an example of non-concession to the popular mind, a proclamation of law and order not at the disposal of men, of *Vox Dei* instead of *vox populi*; if CHRIST has promised His Presence to a crowd, and not to *two or three*, then let the daily Church bell cease to vex the world and the misguided religionists, and to call us out of our studies into rain, fog, and snow: but otherwise let it still ring, and let us hope by faith and obedience to confirm truth in the earth, and ourselves in the love of it, and to draw down a blessing all the greater from the faith which is required to seek it.

Prudence may indeed enter into this question as into others. Prudence will dictate time, mode, and degree



in introducing frequent services to our people. When we have once introduced them, it dictates perseverance in spite of discouragements and scandals ; perseverance limited only by ability. The man who for any other reason than want of power abandons his services sinks himself and the Church in the eyes of the world, lowers himself in moral condition, and if he judge aright in self-respect also.

The mission of S. Francis de Sales at Tonon is one of the most remarkable and consoling examples of perseverance. Tonon was the capital of Chablais, and was entirely Calvinist, so much so that there was not a moral niche of ground on which the Church could rest her lever, nor a crevice for the wedge. S. Francis therefore took up his abode at Allinges, a neighbouring town more than two leagues distant. Thence he travelled daily with a bag in one hand, containing his Bible and office-book, and a staff in the other. He did this without finding any opening at Tonon. The people were not allowed to listen to him, and all that his weary journeys had in view was the faithful discharge of his duty, and readiness when God should open a door. With this view the missionary went daily to Tonon as punctually as if he had the most pressing business waiting for him, and left at such times and in such weather as the very peasants would not venture to face. Rain, snow, frost, wind, nothing prevented him. His friends remonstrated, urged the inutility of the proceeding, but he had always one reply, " Know ye not that I am here to do the business of my FATHER Which is in heaven ? " The danger and

hardships which he thus encountered were of no common kind. Twice he was obliged to pass the night in the open air in winter and storm. But the wisdom of religion is wiser in the things of religion than the world's prudence. Not one of those weary journeys was thrown away. First, the rude soldiers of the garrison at Allinges repented and became good Christians, and at last on leaving Tonon one evening, S. Francis found an opening. Two of the principal men in the city were fighting desperately in a duel; he rushed in at the peril of his life, parted them, reconciled them, converted them. The wedge had found a crevice at last; the lever a fulcrum. Tonon, and then all Chablais returned to the bosom of the Church.<sup>1</sup>

But perhaps our trial may be greater even than this. We may toil for purposes which we shall not live to see accomplished, nay, which there seems little hope of being accomplished at all.<sup>2</sup>

Yet we cannot know that such will be the case. S. Francis could not tell that his weary journeys would succeed. There was every appearance that they would not, and yet they did.

Again, our aim is higher than is capable of entire attainment, and ought to be so. Was ever higher aim than that enjoined upon us, even "to bring back all such as are or shall be committed to our charge unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in CHRIST, that there be no place left among us, either for error in religion, or for viciousness in life?"

<sup>1</sup> Life, lib. ii.

<sup>2</sup> See Appendix D.

We may not aim at anything less. Yet can we hope to hit this mark? If we aim at less, shall we hit any mark at all? Labouring then for the highest we shall attain something, although it be far less than we desire. There will be consolation, but not satisfaction.

It is something surely to hold one's ground, and in a fluctuating age like this, perhaps it is an exceeding great success. There have been many battle-fields in which simply to maintain the ground has been to conquer. Such a triumph does not appear full. There seems much more to be done; but if the spirit of the one party is raised, and the other broken, the war is really at an end.

Of such a victory S. Paul writes when he says (Eph. vi. 11), "Put on the whole armour of God, that ye may be able to stand," "withstand," "and having done all," or overcome all, *κατεργασμένοι*, "to stand," v. 13. "Stand therefore," v. 14.

Certainly we have need of such thoughts, for the experience of the Christian Priest is very different from the hopes of the Deacon. Baffled, and foiled, and wearied, a man who has suffered many things, the faithful priest with a few companions still makes for his native shore, a different man from what he was at the outset of his warfare, when with bright arms and with conscious strength he set forth to conquer. The sunset does not answer to the sunrise. When did it? And yet the spiritual Ulysses may be greater, and more truly glorious, and more happy for all his troubles.

It is precisely the first part of this train of thought which is so exquisitely painful to those who have shared

the Catholic movement in the Church of England from the first, or nearly so. They remember what they once hoped and had reason to expect, when truth was new and bright; and many hearts were open to receive it; and a compact company of brethren preached it; and fresh facts were disinterred continually from the ruins of the past; and generous youth embraced the ancient faith with all its heart. And now, if we cling to these first thoughts it is enough to break our hearts to remember whom we have lost; and what scandals have given offence, and what prejudices have opposed the truth; what grievous error has become more definite and confirmed from resisting truth; what contempt has been poured upon the very principle of the Church; what suspicions, and persecutions, and depressions prevent the progress of reform.

But on the other hand how much has been conceded and done from the force of the very principles which have been resisted, and in conformity with truths which have been denied! How different is our Church now from what she was a few years back!

So it will be with the parish, as well as with the Church at large. Good will result although not as we once hoped, nor all we hoped. There is matter for tears and smiles. Although much fruit do not appear at one time, yet there will have been many autumns before we too are gathered in. Here a soul will have been kept pure, and there one will have been reclaimed and cleansed by repentance. The sum of all these preserved ones or reclaimed is the fruit of our labours, under God, our joy, and hope, and crown of rejoicing. As with the

Church, so with parishes: only a small portion of the Church Catholic appears at a time, just the top of the mountains—it has been beautifully said—above the waters, the greater part by far being in the unseen world: and we, although our parishes are at any one time far from what we could wish, may have in those who are fallen asleep, with those in whom we now take pleasure, and those who directly and indirectly shall hereafter bear fruit through our planting and watering—may have a goodly congregation to present hereafter, “I and the children whom Thou hast given me.”

Let us continue then to show a firm front. That it is not unbroken is not our fault. If we are not a phalanx, we can be legionaries, whose merit is not to depend on numbers or position. Let us show a firm front against our old foes on each side of the Alps, Geneva, and Rome; and more than either perhaps, against the political religion and the physical philosophy of the times in which our lot falls.

What God intends for the Church of England, good or bad we know not, any more than we know what He wills for whole Christendom. The divisions of the Universal Church, and of our Church, and the corruptions of both seem equally hopeless or hopeful, incurable or remediable. We are in God's Hands in this matter; but in others, we are in our own. Discharge of duty, faithful labour, are by grace in our own power. By these it *may* be His will to bring large blessings to the Church: it certainly *is* His will to bestow them on us. Surely of us in the person of the Chief Shepherd it is said,

“Thou art My servant, O Israel, in whom I will be glorified. Then I said, I have laboured in vain, I have spent my strength for nought, and in vain : yet surely my judgment is with the LORD, and my work with my God. And now, saith the LORD that formed me from the womb to be His servant, to bring Jacob again to Him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and My God shall be My strength.”<sup>1</sup>

“Now then,” says Caxton, at the end of a book, “I will finish all these fables with this tale that followeth, which a worshipful priest and a parson told me late : he said that there were dwelling at Oxenford two priests, both Masters of Arts—of whom, that one was quick and could put himself forth ; and that the other was a good, simple priest. And so it happened, that the master that was pert and quick was anon promoted to a benefice or twain, and after to prebends, and to a dean of a great prince’s chapel, supposing and weening that his fellow, the simple priest, should never be promoted, but be always an annual, or at the most, a parish priest. So after a long time that this worshipful man, this dean, came running into a good parish with five or seven horses, like a prelate, and came into the Church of the said parish, and found there this good, simple man, sometime his fellow, which came and welcomed him lowly. And that other bade him ‘ Good morrow, Master John,’ and took him slightly by the hand, and axed him where he dwelt. And the good man said,

<sup>1</sup> Isaiah xlix. 3—5.

‘In this parish.’ ‘How,’ said he, ‘are ye here a sole priest, or a parish priest?’ ‘Nay, sir,’ said he, ‘for a lack of a better, though I be not able nor worthy, I am parson and curate of this parish.’ And that other vailed his bonnet and said, ‘Master Parson, I pray you not to be displeased; I had supposed ye had not been beneficed. But Master,’ said he, ‘I pray you what is this benefice worth to you a-year?’ ‘Forsooth,’ said the good, simple man, ‘I wot never; for I never make accompts thereof, how well I have had it four or five years.’ ‘And know ye not,’ said he, ‘what it is worth?—it should seem a good benefice.’ ‘No, forsooth,’ said he, ‘but I wot well what it shall be worth to me.’ ‘Why,’ said he, ‘what shall it be worth?’ ‘Forsooth,’ said he, ‘if I do my true dealing in the cure of my parishes in preaching and teaching, and do my part belonging to my cure, I shall have Heaven therefore. And if their souls be lost, or any of them, by my default, I shall be punished therefore. And hereof I am sure.’”<sup>1</sup>

Here is a principle by which we can estimate our labours as well as our benefice or stipend. It is that of the parables. And O, what more can we wish than to have a hope of hearing those words—“Thou hast been faithful over a few things?” The glory and bliss which follow this faithfulness are so great that I dare not set them down lest I should seem to lay claim to

<sup>1</sup> The Subtel Histories and Fables of Esop, translated and printed by Caxton, A.D. 1478, quoted here from *Life of Chaucer*, by John Saunders. C. Knight, London, 1845.

them. Yet the joy of our LORD has degrees and measures, and we may long for it in such measure as we can receive it; and this longing enlarges the vessel, and makes it more capable of Him Whom we long for.

*Ἴδού μακαρίζομεν τοὺς ὑπομένοντας.*

Amongst whom may we ever be found. Amen.







## APPENDIX.

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### A.

“**T**HERE may be here inserted the following anecdote from Hearne’s edition of Langtoft’s Chronicle, vol. i. App. to Preface, pp. ccviii.—ccxiii. Oxf. 1725.

It was printed from a MS. of Dugdale, in the Ashmolean Museum, entitled, ‘A Transcript of a certain Narrative written by the late Bishop of Ely, (Dr. Matthew Wren,) with his own hand, of that remarkable Conference, which, after his return from Spain, with Prince Charles, (anno 1623,) he had with Dr. Neale, then Bp. of Durham, Dr. Andrewes, Bp. of Winchester, and Dr. Laud, Bp. of S. David’s, touching the said Prince; whereat something propheticall was then said by that Reverend Bishop of Winchester.’

“On Monday morne by break of the day . . . there was a great knocking at the door where I lay. And at last an apprentice (who lay in the shop) came up to my bedside, and told me, there was a messenger from Winchester House to speak with me. The business was to

let me know, that my Lord, when he came from Court last night, had given his steward charge to order it so, that I might be spoken with, and be required as from him without fail to dine with him on Monday; but to be at Winchester House by ten of the clock, which I wondered the more at; his Lp. not using to come from his study till near twelve. My business would hardly permit this; yet because of his Lordship's importunity, I got up presently, and into Holborn I went, and there used such despatch, that soon after ten of the clock I took a boat, and went to Winchester House, where I found the steward at the Water-gate waiting to let me in the nearest way; who telling me, that my Lord had called twice to know if I were come, I asked where his Lordship was? He answered, In his great gallery (a place where I knew his Lp. scarce came once in a year). And thither I going, the door was lockt: but upon my lifting the latch, my Lord of S. David's opened the door, and letting me in, lock'd it again.

“There I found but those three Lords, who causing me to sit down by them, my Lord of Durham began to me: ‘Doctor, your Lord here will have it so, I that am the unfittest person, must be the speaker. But thus it is. After you left us yesterday at Whitehall, we entering into further discourses of those things, which we foresee and conceive will ere long come to pass, resolved again to speak to you before you went hence.

“‘We must know of you, what your thoughts are concerning your master the Prince. You have now been his servant above two years, and you were with him in Spain. We know he respects you well; and

we know you are no fool, but can observe how things are like to go.' 'What things, my Lord?' (quoth I.) 'In brief,' said he, 'how the Prince's heart stands to the Church of England, that when God brings him to the crown, we may know what to hope for?'

"My reply was to this effect, that, however I was the most unfit of any to give my opinion herein, attending but two months in the year, and then at a great distance, only in the closet and at meals; yet, seeing they so pressed me, I would speak my mind freely. So I said, 'I know my master's learning is not equal to his father's, yet I know his judgment to be very right; and as for his affection in these particulars, which your Lordships have pointed at, for upholding the doctrine and discipline, and the right estate of the Church, I have more confidence of him than of his father in whom they say (better than I can) is so much inconstancy in some particular cases.'

"Hereupon my Lords of Durham and S. David's began to argue it with me, and required me to let them know, upon what ground I came to think thus of the Prince. I gave them my reasons at large; and after many replying, (above an hour together,) then my Lord of Winchester (who had said nothing all the while) bespoke me these words—

"'Well, Doctor, God send you may be a good prophet concerning your master's inclinations in these particulars, which we are glad to hear from you. I am sure I shall be a true prophet: I shall be in my grave, and so shall you, my Lord of Durham; but my Lord of David's, and you, Doctor, will live to see that day,

that your master will be put to it, upon his head, and his crown, without he will forsake the support of the Church.’

“ Of these predictions made by that holy father, I have now no witness but mine own conscience, and the Eternal God, Who knows I lie not; nobody else being present when this was spoken, but these three Lords.”<sup>1</sup>

B.

“ As concerning the necessity of preaching, so effectually set forth by the Scriptures, there is utterly a mistake in the meaning of them. That preaching which the Scripture maketh absolutely necessary to salvation, is the publishing of the Gospel to those that know it not. The instruction of Christians in their duty is called ‘teaching’ in the Scripture.<sup>2</sup> I have made evidence of this difference. The Apostles’ commission is to ‘teach’ them, whom they have baptized, all that the LORD had commanded them. The kingdom of God is ‘not in word, but in power.’ But if we call the teaching of Christians ‘preaching,’ then it must be such, for matter and for manner both, as may indeed convict Christians of the duty of Christians; and that not in the opinion of him that preacheth, but according to the doctrine of the Church. Whosoever thinketh himself tied to preach that which the Church ties him not to preach, not tied to preach that which it tieth him to

<sup>1</sup> The Principal Dates and Further Notices of Bishop Andrewes’ Life. Minor Works. Anglo-Cath. Lib.

<sup>2</sup> S. Matt. xxviii. 19, 20; S. Mark xvi. 15; Acts ii. 42, 46; xv. 35, &c.; 1 Thess. i. 5.

preach ; is in a fair way to edify the people to ruin, by improving an undue zeal to the dividing of the Church.

“ In the mean time, the Church preacheth without sermons, by the Psalms, and the Scriptures, and by that order in which it provideth that they be read ; besides all those forms, in which it prescribeth the offices of God’s service to be performed. Which if they contain all that is necessary generally and probably to the salvation of all Christians, supposing them duly catechized in those things which the salvation of all, and which their particular estate, requires ; they, that never heard many sermons, may have heard more and better ‘ preaching,’ than hundreds and thousands of sermons, dangerous if not destructive to salvation (a thing which experience proves more than possible), can furnish them, who shall do nothing but run from sermons to sermons. I grant it was a just complaint at the Reformation, that the people were not taught their duty. But I do not grant, either that they cannot be taught their duty without two sermons every LORD’s Day, or that they are like to be taught their duty by two sermons every LORD’s Day. It is not possible to have men for all churches, fit to preach twice a day to the edifying of the people. It will not be possible to maintain their preaching such, as may be accounted an office of God’s service.”<sup>1</sup>

“ I do not conceive it becomes me to say what ought to be, as I conceive it behoves me to say what ought not to be. This I will say,—having proved,

<sup>1</sup> Thorndike’s *Just Weights and Measures*, Vol. v. Anglo-Cath. Lib. p. 179.

that the praises of God and prayers (much more the eucharist) are principal, in comparison of preaching, which is subordinate,—that the assemblies of God's people ought to be more frequent for them, than they can be for hearing of sermons, as I have showed by the premisses. S. Paul commands to 'pray continually;' and David saith, 'The praises of God shall be always in' his 'mouth:' not expressing the assemblies of God's people, but inferring that which I have said of the daily service of God in public in my book of the Assemblies of the Church, chap. viii. I maintain, there is no ground, no precept, no example, no practice of daily preaching, like this for daily prayers; which if it be true, the confining of assemblies to sermons is to God's disservice. It will be said, that S. Paul, 2 Tim. iv. 2, thus exhorteth; 'Preach the word, be instant in season, out of season, examine, rebuke, exhort, with all long-suffering and meekness.' And it is as easily answered, that here is nothing to the purpose. Instance in the preaching of the word refers to unbelievers. To induce them to be Christians, though out of season, is always seasonable. Long-suffering and meekness in examining, rebuking, exhorting of Christians, privately, may be [unseasonable]; publicly, if not according to order, must needs be unseasonable. Men seem to imagine, that there were pulpits and churches and audiences ready to hear the apostles preach, before men were Christians. When they were, they shall find, that means of meeting was provided by Christian people, according to their duty; the order, appointed by them

and their successors ; that they sat upon their chairs in teaching, challenging the authority by which they taught ; the people, sometimes standing, sometimes allowed to sit down. None but deacons preached standing, when the order and discipline of the primitive Church was in force. To deal with those that were not Christians, S. Paul must go out into the piazza or to the exchange, to Gentiles ; to do that which they did in the synagogue or in the temple, to the Jews, Acts xvii. 17 ; ii. 46. In preaching to Jews, it was their advantage to observe the orders of the synagogue. And yet he, that shall peruse that which I have said in the book aforesaid, shall never say, that those assemblies were principally for preaching, which the apostles made use of to preach to the synagogue. When they had ordered the assemblies of churches, what have you in their writings to recommend frequent preaching, but S. Paul's order in the use of those miraculous graces given the Corinthians, 1 Cor. xiv. : unless it be drawn into consequence, that S. Paul preached till midnight, Acts xx. 7 ; as if the act of an apostle, being to depart, were a precedent to the order of the Church. But I have showed you in the foresaid book, chap. x., that the eucharist hath a share in the use of the said graces and the work of the said assemblies, as also hymns of God's praises. And in 1 Cor. xi. you read very much of the eucharist, as also of praying and prophesying, that is, praising God by psalms (as I have said there, chap. v.) ; without any mention of preaching. If " the doctrine of the apostles " be joined with " breaking of bread and prayer," Acts ii. 42 ; if " the



elders that labour in the word and doctrine" be preferred by S. Paul, 1 Tim. v. 17: you have a solemn instruction concerning prayers and the eucharist, 1 Tim. ii. 1, 2, as also exhortations to frequent it, Heb. xiii. 15; without any mention of preaching. In fine, there is nothing in the Scripture to question the ground which I settled afore.

"As for the practice of the Church, I will go no further than Gennadius, *De Dogmatibus Eccles.*, cap. liii.; neither commending nor blaming those that communicate every day; though it were easy to show, how the rest of the fathers agree or disagree therewith. For that supposeth the daily celebration of the eucharist; whereas who ever heard of daily preaching all over the ancient Church? For that the order thereof was to assemble for the praises of God and prayer, and for instruction by reading the Scripture, more frequently than the boldest pulpit man could preach; neither is it questionable for matter of fact, nor for the consequence, in obliging them, that would reform and not destroy, to follow the example, supposing the premises.

"In a point so unlimited, wherein a private man's opinion is not to be law, I find no better ground for reasonable terms than that, which the practice of the Catholic Church, reported by Gennadius, intimates. For it is not to be gathered from Gennadius, that there was means to receive the eucharist every day every where; because neither can it be imagined, that there was ever any time, since the empire turned Christian, when there was means for all Christians to be present at it, much less to communicate. On the

other side, the relation of Gennadius supposing, that the celebration of the eucharist was maintained, when preaching neither was nor could be maintained: it followeth, that by the custom of the Catholic Church LORD's days and festivals (the celebration whereof all Christians were always concerned in) are to be kept by celebrating the eucharist, when they cannot be kept by preaching and hearing sermons; and that there can be no better order that God may be served by all sorts of Christians, than (where there is provision, and where the custom is) that all Christians may communicate on LORD's days and festivals; and when, for reasons left to themselves, they do not communicate, they may with their spirits as well as their bodies assist the celebration of it: remitting the custom which Gennadius his resolution supposes (the celebrating the eucharist every day), to the greater churches of the more populous cities and places.

“ But whereas the apostolical form of Divine service makes the sermon a part of it, and at Corinth S. Paul orders many of those spiritual graces to concur to that work (which at assemblies on extraordinary occasions was sometimes practised by the primitive Churches, as I have showed there): it were too great wrong to common sense, to extend this to all assemblies of Christians in villages; and not consistent, either with the necessities of the world, or the interest of Christianity, in frequenting those offices most, which are principal in God's service. Laying down then that tyranny, which constrains all, that have cure of souls, to speak by the glass every LORD's day twice, which shuts all

the service of God out of doors, saving a prayer to usher it in and out ; the interest of Christianity will require, that at and with the celebration of the eucharist all Christians be taught the common duties of Christians by them who are to answer for their souls : not to please the ear with sharpness in reasoning or eloquence in language ; but to convince all sorts, what conversation the attaining of God's kingdom requires of them, who believe, that He made the world, that He sent our LORD CHRIST to redeem it, that by His SPIRIT He brings all to confess and show themselves Christians, and, in fine, that by our LORD CHRIST He shall adjudge those that do so to everlasting life, and those that do otherwise to everlasting death.

“ For the rest, it is not my purpose to undervalue the labours of S. Chrysostom, S. Augustin, Origen, S. Gregory, or whosoever they are, ancient or modern, that have laboured the instruction of their people, even by expounding them the Scriptures out of the pulpit ; supposing they expound them within the rule of our common faith. But upon the account in hand only I say, that, if they withdraw Christian people from serving God by those offices, which the order of the Church makes requisite according to the premisses (which I am sure enough none of the ancients ever did), their labours are not for the common edification of the Church, but for maintaining of parties in the Church. The celebration of LORD's days and festivals, and times of fasting, necessarily furnishes opportunity, both for all curates, to furnish their people with that instruction which they owe them as answer-

able for their souls, and for those whom God hath furnished with more than ordinary graces of knowledge or utterance, to advance our common Christianity by advancing the knowledge of Christians in the Scriptures. But the office of a pastor necessarily requireth an exact understanding of the nature of human actions in matters of Christianity, whether concerning believing or working, not to be attained without the study as well as the experience of a man's whole life. And, therefore, to oblige them, who are to provide necessary food for the souls of their flock, to be always gathering the flowers of the Scriptures, to make them nosegays of, will be to starve them for the want of that knowledge, which the common salvation of all necessarily requires, that the more curious may have entertainment of *quelques choses*. And therefore, for the rest, Christian people are to think themselves obliged to come to church, to serve God by prayer and the praises of God, to learn instruction out of the Scriptures by hearing and meditating upon the lessons of them, on far many more hours and days and occasions, than there can be for preaching of sermons.”<sup>1</sup>

## C.

There are a vast number of endowments for Daily Prayer throughout the country, the profits of which are enjoyed, but the conditions neglected. This contrasts unfavourably with the observance of the endowments for

<sup>1</sup> Thorndike's *Laws of the Church*, Vol. IV. part II. Book III. Cap. xxv. Sec. 19, 20, 22, 23, 24.

sermons. It might be well, perhaps, for an association of the laity to enforce the performance of the duties provided for, or to get the payments withheld. Probably this could be done through the medium of the Charity Commissioners. At any rate there must be a remedy.

Should any persons of this generation desire to make endowments for daily prayer, or the like services, they had much better do so through a society than through a few local trustees, who will soon be succeeded by others, and those perhaps men who will be indifferent to the Trust and their duties. A society might either see the work done or withhold the grant. Indeed it would be its interest to refuse payment, and it would be proportionally vigilant. Probably some existing machinery, like the Tithe Redemption Trust, might be made available for these purposes.

Large subscribers to the Additional Curates' Society, might if they chose confine their donations to parishes in which the Services of the Church are fully performed ; and perhaps no more simple, unobjectionable, and effective method could be devised at this time for increasing the means of worship to our people, and for stimulating the Clergy to a discharge of their duty.

#### D.

The cause of Sisterhoods is completely won ; and the only difficulty left regarding them is their regulation. This is indeed a serious difficulty, and since it arises from the disorganization of the Church, is incapable at

present of satisfactory settlement. There is no permanent recognition of them, and therefore no permanent influence or authority over them : and their usefulness at present depends—so far as man is concerned—on their own prudence and order.

Now what is it that has won the day for Sisterhoods? Utility. In these days nothing else addresses itself to the country at large. This is a sad fact, but a fact none the less. Any scheme which has simply the glory of God for its object, or promises only indirect benefits to man, commands no sympathy. Severe and devoted life derives no value, in the eyes of our countrymen, from its sanctifying those who lead it. Neither would England care to have a thousand holy intercessors praying in mountains and deserts for her millions of prayerless ones. It must be something of which the immediate effect on the well-being of men can be seen, felt, and handled, if it is to be encouraged, nay, tolerated. Future ages will judge us for this temper, as former ages now condemn us by their example : but so it is.

By utility, therefore, the cause of brotherhoods or orders of men is to be fought, and may and will be attained in God's good time. As it has been with sisterhoods, so it must and will be with brotherhoods.

We want an order of preachers who can be sent, when required, to give temporary or permanent aid to Clergy in charge of mining and other densely-peopled districts, men who can live hardy and rough it, and who are masters of extempore preaching, and catechizing.

Some say that it is a great mistake to locate Theological Colleges in quiet Cathedral towns, and that

they ought to be situated amongst the masses of Birmingham, or of the Potteries. But the great missionaries to whom England and Europe owes its Christianity were trained in severe quiet; and from contemplation went forth to action, spiritual giants, of whom our world is not worthy.

As a rule, no preaching or teaching is safe which does not proceed from a well stored mind and a well disciplined heart; from a Catholic theologian and a Catholic Christian. It is in this as it is with arms. If a man is master of them, he can cut, thrust, parry, strike, without hurting himself, and with death to his foes. He stands calm and firm, and avails himself of each opportunity, not exposing his person. Not so the novice. His blows are as dangerous to himself as to his enemy, and his most vigorous onslaught lays him bare, and becomes his most perilous movement. So, fiery preaching, brilliant illustration, graphic description, bold dogma, do but expose the undisciplined users of them to the objections of the sceptic, and to the grave disapproval of the scholar and the divine; foes scoff, and friends sigh. And well is it if no heretical thorn is concealed in such flowers.

A life of discipline and hard study can alone create an order of preachers, even to the poor. S. Thomas Aquinas, it is said, was one of the greatest.

After this course a period of residence in towns with the brethren already engaged, and of learning from observation would be necessary; but there should be a retired training-place for learning, and afterwards for restoring and repairing the wear of mind and of spirit caused by continual teaching.

“The primitive Bishops had places of retirement near their cities, that they might separate themselves from the world, lest teaching others they should forget themselves; lest they should lose the spirit of piety themselves, while they were endeavouring to fix it in others.”<sup>1</sup>

“Come ye yourselves apart into a desert place, and rest awhile.”<sup>2</sup>

Such places were Fulda for Germany, and Iona for Scotland.

Men should study the history of such places as these, before they assert that a life of retirement and discipline makes them impractical, and imparts no true knowledge of the human heart. The first step to the knowledge of others is the knowledge of self: and how many go forth with zeal and ability, and abundance of promise, but to fall and fail, and that grievously, by vanity, or impatience, or worldly temptations; from neglecting their elementary study, that alphabet and primer of human nature, which every man's own heart may and ought to be to him.

Probably however this retirement and training will in the history of this order be subsequent to its formation. When God pleases to give us this much needed benefit, one or more men whose hearts are touched, having felt his or their way will train others, and a band will be formed, and this for its own increase and protection will eventually adopt discipline and retirement both in preparation at first, and for periodical restoration and refreshment, until no more learning nor resting is re-

<sup>1</sup> Sac. Priv. Wed. Med.

<sup>2</sup> S. Mark vi. 31.



quired by labourers called away from the toil and of the day.

This mighty engine of good cannot be obtained money, nor probably by building or other provision those men who should form it. We want the first; and the rest will easily follow. There will opposition, and scandals, indiscretions, and disappointment, as there was with the sisterhoods; but the lance of good will be so decided that the public will relax its wrath by degrees, and then praise; and at last will even imagine that the brethren are of one mind with itself, and are actuated by the very same principles. Perhaps the shortest way to this end, and the safest prayer.

JANUARY, 1857.

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